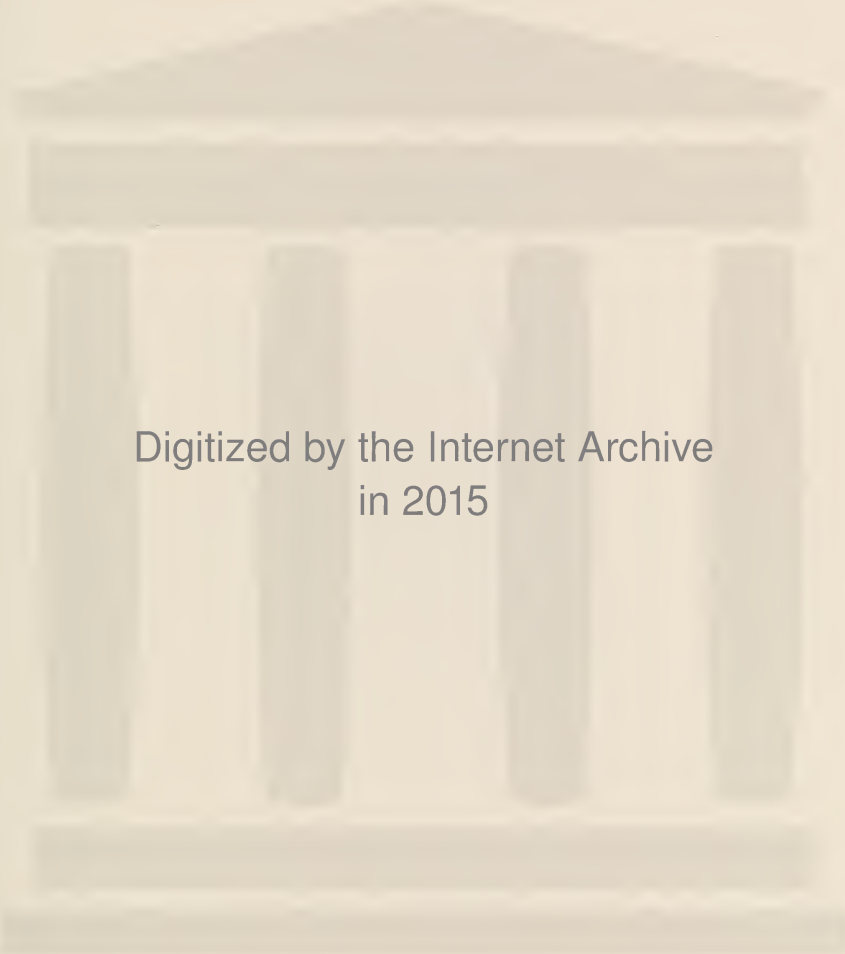




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# THE MISSIONARY SURVEY

## Contents for June, 1912

### EDITORIAL:

Benevolences in 1925 . . . . .	571
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### HOME MISSIONS:

The Beckoning Finger of God . . . . .	574
The Mission Schools Number . . . . .	575
The Greatest Enterprise . . . . .	575
The School of the Ozarks . . . . .	578
Mountain School Extension Work at Nachoochee . . . . .	581
School at the Highland Orphans' Home . . . . .	582
The Morrison Industrial School . . . . .	584
Durant College—Oklahoma . . . . .	585
Glade Valley High School . . . . .	587
Texas-Mexican Industrial Institute . . . . .	588
Great in Riches—Great in Needs—Oklahoma . . . . .	589
The Work at Stillman Institute . . . . .	590
The Love of Christ Constrains Us . . . . .	591
A Visit to Lees-McRae Institute . . . . .	595
A Surrendered Life . . . . .	597
New Books on Home Mission Subjects . . . . .	599
Albamarle Normal and Industrial Institute . . . . .	600
A Program on Home Missions . . . . .	601

### FOREIGN MISSIONS:

Prayer and the Chattanooga Convention . . . . .	602
The Missionary Opportunity . . . . .	602
Physicians Wanted . . . . .	603
The Situation in Asia . . . . .	603
Support of Medical Missions . . . . .	603
Progress of Missionary Work in Africa . . . . .	604
Presbyterian Foreign Mission Circles . . . . .	604
Summer Conferences . . . . .	604
Presbyterial Unions . . . . .	605
The Dream of Christianity . . . . .	606
An Animal Survey . . . . .	607
The Work in the Home Field . . . . .	611
Our Evangelistic Work in Japan . . . . .	614
At Nanking, China, after the Revolution . . . . .	617
Bible School Work at Soochow . . . . .	619
A Conference on China . . . . .	620
The Political Situation in Asia . . . . .	621
Revolution Days in Chinkiang, China . . . . .	623
The First Voyage of the New "Lapsley" . . . . .	625
Korean Christians . . . . .	626
Mokpo, Korea, Items . . . . .	627
Matamoros Girls School . . . . .	628
Notes from Luebo . . . . .	628
Women and Patriotism in China . . . . .	629
Chinese Woman's Presbyterial Union . . . . .	631
A Letter from Mexico . . . . .	632
Notes Here and There . . . . .	633
Missions and Missionaries . . . . .	633
Foreign Mission Committee Notes . . . . .	634
A Home Mission Church and a Foreign Mission Debt . . . . .	635
A Duty Recognized . . . . .	636
Programs for June Meetings . . . . .	637

### CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:

Annual Report of Executive Committee . . . . .	639
--	-----

### PUBLICATION AND SABBATH SCHOOL EXTENSION:

A New Course of Lessons for the Beginners Department . . . . .	644
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# The Missionary Survey's Campaign for 50,000 Subscribers

## JACK CONTINUES TO CLIMB

**N**EW subscriptions coming in during April amounted to one thousand one hundred and fourteen. More than one hundred subscribers, however, failed to renew, so "Jack" does not get the full benefit of the gain in new subscriptions.

"Jack" on May 1st had the staff of his circulation flag placed at the 22,000 mark, as compared with 21,000 on April 1st, so his upward climb during the month of April amounted to 1,000.

Let us not allow the increase to fall short of a thousand each month. There are no intermediate marks on the pole—only one thousand point notches.

\* \* \*

It is clear that Jack's friends will have to watch out for "renewals." Some folks just seem to forget about renewing. They do not realize that we are required by law to stop sending the paper if the subscription is not renewed within a certain time after expiration. These have to be reminded, and notices are sent out from this office; but even the notices are overlooked by some.

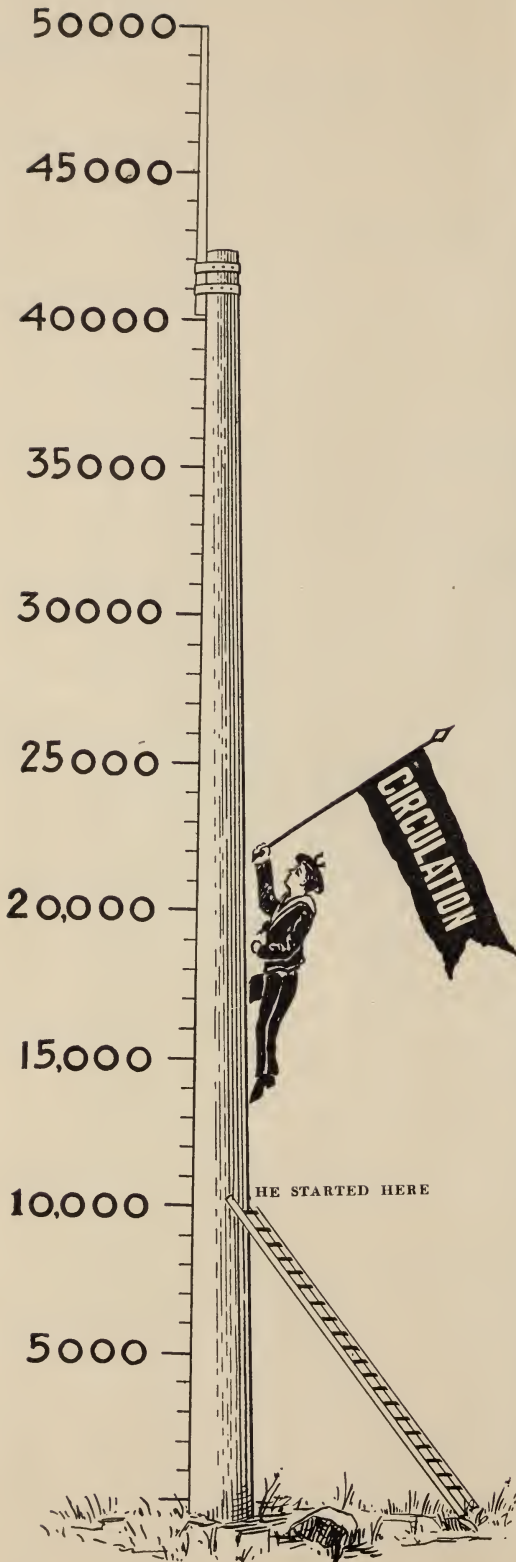
So look on the wrapper of your "Missionary Survey" for the date of expiration and send in your renewal in advance. That is the best way to do it. You may miss some numbers if you wait.

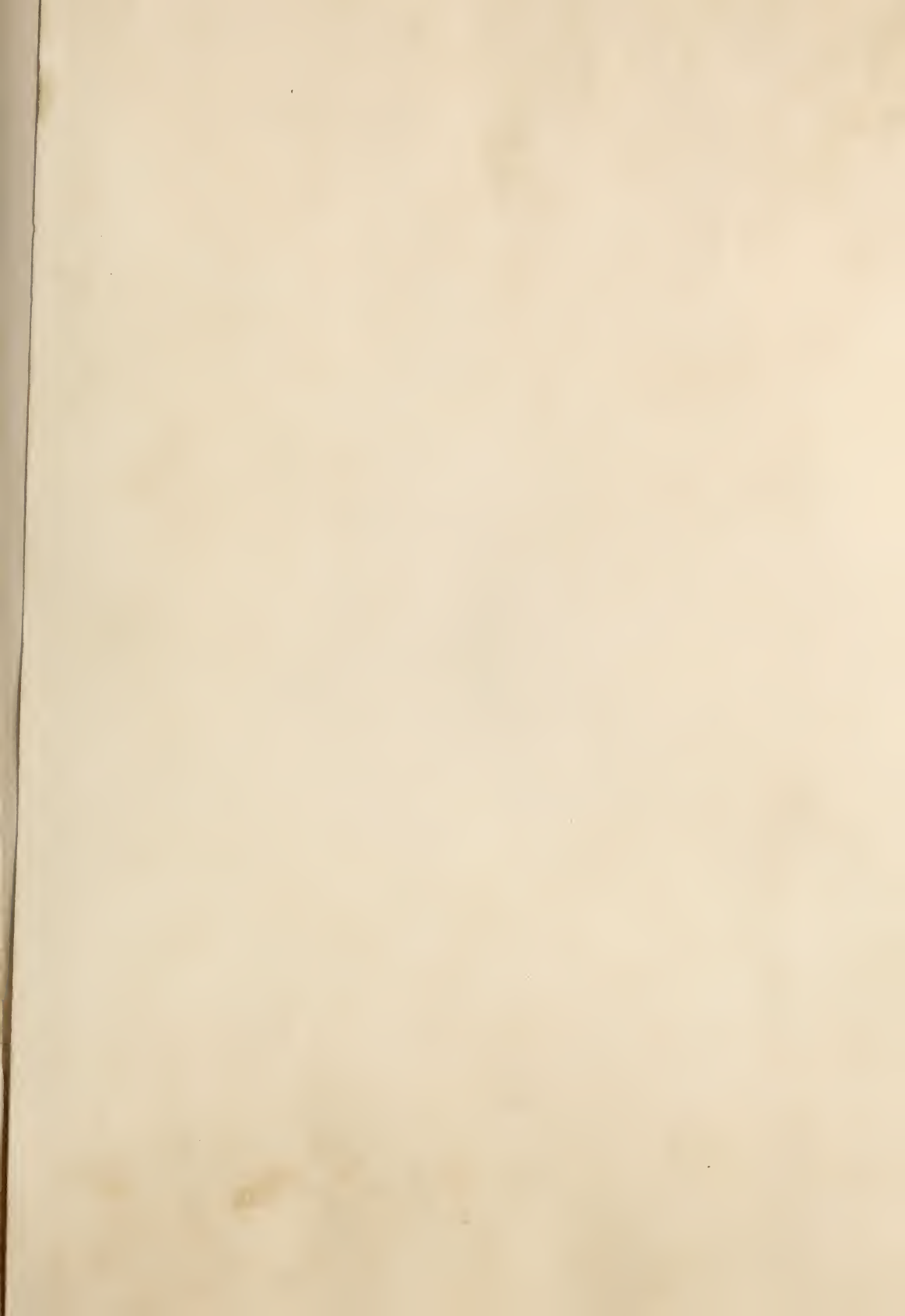
\* \* \*

It is not possible to personally answer all of the kind words expressed for Jack, so he takes this means of telling thousands of appreciative friends that their letters of commendation and good wishes are helpful and encouraging to a high degree. One good friend, though personally unknown to Jack, wrote: "We are much concerned for Jack; we want so much to see him reach the top; we have therefore gotten the Missionary Survey into every home of this congregation and now impatiently wait to hear from the others. May God bless the great work." To this Jack answers, with keen appreciation, and adds: "Your good wishes, coupled with your good work, will enable me to fasten this pennant at the very top of the pole."

About one dozen congregations have reported the "Missionary Survey" now in every home. Some of these are country congregations and some are in the cities. This is the goal; let's not forget it:

*The Missionary Survey in every home.*









# THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor

Published monthly by the Presbyterian Committee of Publication, 213-214 North Sixth Street, Richmond, Virginia. Single subscriptions 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1879.

Volume I

JUNE, 1912

Number 8

## EDITORIAL

### BENEVOLENCES IN 1925 (?)

THE working forces of the church of the future will be mainly composed of the young people who are now in the Sunday-school. Here it is also that the future source of financial support can at this time best be developed.

Does it matter whether or not this development is provided for?

The sessions of some of our churches seem to think so, for they have directed that the offerings of the Sunday-school be devoted to benevolent causes and not to the current expenses of the school itself. These sessions have directed the church treasurer to pay for the Sunday-school supplies, for fuel and light and other incidental expenses, so that the way may be clear for the school's own offering to go into the benevolent work.

This is in accord with the recommendation of the General Assembly at Lewisburg, which expressed itself in the following language:

If the benevolent work of our Church is to be enlarged in a manner commensurate with our opportunity and obligation, we must educate our young people in the Christian grace of giving. The Sabbath-school is our best agency for a practical course of instruction, and the pupils should have laid upon their consciences the duty of supporting all the benevolent causes of the Church.

To encourage them in systematic and generous giving, the local church should provide for all of the current expenses of the school, and devote all the offerings of the school to benevolent objects. (See Assembly Minutes, 1910, page 35.)

It is also in accord with common sense.

It is also in accord with Scripture. (See Proverbs 22:6.)

At this spring meeting of Lexington Presbytery, held in May at historic old Tinkling Spring Church, the chairman of Sabbath schools in his annual report made a valuable contribution to this question. The Presbytery last spring adopted resolutions and instructed its Sunday-school chairman to put the matter forward as follows:

*Resolved*, (1) That, as far as practicable, the Sunday-schools be supported by the church treasurer, and that all funds contributed by the Sunday-school be devoted to benevolent causes.

(2) That our Sunday-schools be missionary societies with each class organized with the missionary object in view.

(3) That the causes of the church be so presented to the whole school that the children may be intelligent givers; envelopes to be used and the children to be taught to be systematic in worshipping the Lord with their substance.

(4) That each member of the Sunday-school be taught to bring a contribution each Sunday; that the collection be taken by classes, and that some member of the class announce the amount given.

(5) That superintendents be urged to take up and observe the special collections as called for by the Assembly, and that envelopes for the causes be distributed to all the scholars at least two weeks before the collection is taken.

The chairman of that Presbytery's Committee is Mr. W. W. Sproul, an elder and superintendent in the Bethel Church, and he pushed the campaign with such vigor that he was able to report a number of schools now devoting their offerings to benevolences, where they formerly applied the entire amount to current expenses.



The interesting point of the report, however, was the effect shown, not only in the diverted channel of the contributions, but in their volume.

For instance, one school which in the previous year contributed \$182.00 to its own expenses and \$22.00 to benevolences, this year gave \$211.00 to benevolences.

Another, which gave in the previous year \$44.00 to its own expenses and \$5.00 to benevolences gave this year \$92.00, all to benevolences.

Another, which gave in the previous year \$15.00 to current expenses and nothing to benevolences, gave this year \$48.00, eighteen dollars of which went to benevolences.

Another, with the adoption of the plan of devoting all to benevolences, doubled its offerings.

Another largely increased its total offerings and gave every cent to benevolences, as against nothing last year.

Still another school, numbering about 175 on the roll, which just a few years ago gave a total of \$46.00, most of which went to current expenses, but which has during the past few years been inoculated with the mission spirit, gave last year \$488.00, all of which went to benevolent causes, except \$18.00 spent in fitting up a class room.

This tells its own story and comment is hardly necessary.

It might be argued that offerings devoted to current expenses, still are offerings to the Lord's work, and indeed that is true; but the very fact that those same gifts are converted into lesson leaves and story papers which come back to the hands of and for the benefit of the giver, or to supply fuel to keep the giver warm, makes it impossible to inculcate the true spirit of giving—certainly impossible to teach it with the force and power afforded through missionary or other benevolent giving.

Even if the increased giving by the Sunday-school to benevolences should cause a corresponding decrease in the benevolent gifts of the congregation, because of the necessity of applying some

congregational gifts to the support of the Sunday-school, the church will still be the gainer in the benevolent lesson taught to the Sunday-school children, and their consequent development in the grace of giving.

However, as was shown in the cases cited in the foregoing, the benevolent gifts are converted into lesson leaves and creased. On the contrary, they were increased very substantially in some cases and the Sunday-school current expense fund was amply cared for besides.

Thus it is clear that the thing can be done, and with immediate profit and spiritual uplift, to say nothing of the training of the oncoming generation in the knowledge of the church's great benevolent work and preparing them to support it without stint.

Greater yet are the possibilities in this plan for the development of personal workers in the field at home and abroad. Devoting Sunday-school offerings to the benevolent causes naturally focuses attention upon them, and the wise pastor, superintendent and teacher will take the opportunity thus afforded to promote the intelligent interest of the young people, and the consecration of their lives to the great work of God's Kingdom. Each one of these causes is full of live human interest and the faithful presentation of them leads not only to the consecration of material gifts, but of life, itself.

#### PRONOUNCING IT

We have had a number of inquiries as to the proper pronunciation of the name of THE MISSIONARY SURVEY, and for the information of the inquirers and others, this statement is given.

The word *Survey* has two pronunciations, one putting the accent on the first syllable and the other on the last syllable, depending upon whether used as a noun or a verb.

We are the noun.

Therefore, our name is THE MISSIONARY SURVEY, putting the accent on the first syllable.

In this connection and, as throwing a strong light on the magazine's scope and mission, it might be well to recall Mr. Noah Webster's definition of the word, as follows:

**SURVEY** (*Noun*). A particular view; an examination, especially an official examination of all the parts or particulars of a thing to ascertain its condition, quantity or quality; as a survey of the stores of a ship; a survey of roads and bridges.

This definition taken in connection with the other distinguishing word of the title, "Missionary," comes very near giving an adequate idea of the character of the magazine's work.

However, not quite all, for two other distinctive branches of the Church's Benevolent work are represented, the "Publication and Sunday-school Work" and "Christian Education and Ministerial Relief." Distinctive they are, and yet bearing vitally upon, or perhaps we should say, vitally upholding the missionary enterprise.

The Publication and Sunday-school work is inseparably associated with the Church's great mission at home and abroad.

It promotes interest and support by the circulation of literature bearing upon all the causes, imparting knowledge of conditions, and inspiring the desire to know more.

"To know, to glow, to grow, to Go," is an apt arrangement of progressive verbs, and the publication work comes in here on the ground floor, with fundamental potency.

Its home is also the home of *THE MISSIONARY SURVEY*, and its officers are the magazine's custodians.

The work of Christian Education and Ministerial Relief also has its very definite and necessary part in the whole mission of the Church, and this may be said with particular emphasis in connection with evangelistic work, both in the home and foreign fields. It would be interesting to know how many of our missionaries now on the field have felt the

substantial help-lift of the Louisville Committee's strong, brotherly hand. It would be interesting to know, if it could be weighed, how much of perplexity and burden have by that committee been taken off the shoulders of young men struggling for an education, that they might be equipped to stand on the firing line with God's gospel messengers.

It would make an interesting statement, perhaps, if it could be told just how much comfort our ministers and missionaries take in the thought that between them and advancing old age, that committee stands as a bulwark of defense to shield them and supply their need—or to care for their widows and little ones in case of their death.

All this is being done, not adequately (because God's people have never given the cause adequate support), but effectively, and in a manner characterized by the utmost delicacy and consideration.

So after all, it would appear that the four great branches of the Church's benevolent work are correlated in such a way as to bring them well within the missionary scope, and to make it eminently proper that they should find official voice to the church through one magazine, appropriately called *THE MISSIONARY SURVEY*.

#### DROP STITCHES

The shortage of above \$9,000.00 in contributions to Christian Education and Ministerial Relief for the year ending March 31, 1912, was not occasional by absence of legacies, but simply through the lack of contributors. This Committee has now only two months in the year for the presentation of its work, as against six collections formerly taken, and in the re-adjustment, offerings suffered a shrinkage. This should be borne in mind when the cause of Christian Education and Ministerial Relief comes especially before the Church in December and April.





# HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

[MISS BARBARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

## THE BECKONING FINGER OF GOD

**I**N MATTERS essential to salvation, God has revealed His will in His infallible Word. In this respect no further revelation is needed, and none will be given, because the plan for salvation is clearly and fully made known. In a certain sense, however, God has not ceased to speak to the church.

### PROVIDENCE.

Providence is the call of God beckoning to service. He is continually revealing Himself in providence, making known His will to the church in new situations, and in the unfolding of His greater purposes. Paul recognized in the man of Macedonia the providence of God calling him to service in Europe, "assuredly gathering that the Lord had called us to preach the Gospel unto them."

During the nineteenth century the opening doors of all countries to the Gospel, and the removal of barriers, were as clearly the call of God to advance in our great Foreign Mission operations as if an audible voice from heaven had said: "speak to the children of Israel, that they go forward;" and the manifest favor of God on the work is confirmation of the call.

### OPPORTUNITIES.

Opportunities are always a beckoning call of God, and the obligation to obey is limited only by ability to respond. The recent history of Home Mission Work, with the increasing opportunities for rapid

development, is an unmistakable command of God to advance. Only a few years ago the great West was largely undeveloped, but the building of railroads, and the springing up of cities beckoned, greater populations and these new centers challenged the church; while the success of our cause in seizing opportunities is God's endorsement of our efforts.

Until quite recently the incoming of foreigners to our country did not affect the South. They settled in the great Northern cities, or scattered themselves throughout the Northwest. Then suddenly the tide turned southward, and before we were aware great foreign communities sprang up in our Southern cities. Once more the church heard the voice of Providence calling to enter this new field of service. It is for a purpose that God is bringing these unevangelized multitudes in contact with our religious life, and the church is struggling to minister to them in the name of Christ. The activity of the church in this direction may be judged from the fact that the Executive Committee in Atlanta is employing 47 missionaries, in 82 stations, reaching 12 nationalities, and has gathered 2,000 souls into the fold from among those who were so recently "strangers and foreigners."

In the meantime there were signs of a forward movement among our Mountain populations. Communities hitherto shut out from the throbbing life of modern civilization invited schools, and gradually an important work developed; when sud-

denly the Soul Winners' Society offered our Church its missions, churches, schools and missionaries in the mountains. At first a shock by reason of its very suddenness, promptly there was a recognition of the beckoning finger of God, and the Church has now thoroughly committed itself to Mountain Evangelism; while to-day with 2,000 pupils, encourage us of further effort.

These are specimens of opening doors and inviting opportunities, which constitute God's new call to the Church.

### HUMAN NEED.

Human need is another beckoning finger of God to service. Communities in this Christian land, neglected and destitute, speak to us the will of God. The cry of distress or even dumb wretchedness is a definite call, as real as if God Himself voiced the appeal, "Inasmuch as ye have done it unto one of the least of these, my

brethren, ye have done it unto me." Men are talking much in these later days of "overlapping" churches, but are their consciences as sensitive to the "overlooking" of the needy? Like the Good Shepherd, the Church, now partially awake to the lost and wretched condition of the destitute, is seeking these lost sheep in order to minister to their needs. It is one of the hopeful signs of the times that our Church is thus eagerly seeking out the very neediest, and is tenderly manifesting toward them the spirit of Christ Himself. To this quickening of conscience to human need, surely there must speedily come a widespread and adequate response in supplying the means to relieve these destitutions.

God in providence, in opportunity, in human need, is calling. Do we hear? Are we following the leading of providence? Church of God awake! awake! Follow the footsteps of the Master. He has gone before, and is leading the way.

## THE MISSION SCHOOLS NUMBER

It is of course impossible to present in any one issue all the mission schools of the church, or even all the schools assisted by the Atlanta Committee. The effort is made to bring each as frequently as possible before the church—at least once or twice a year. Some are described under the subject "Mountaineers," others under "Our People of Foreign Speech," "The Indians," "City Missions," "The West," and "Colored Evangelization"; as well as in connection with the June subject, "Mission Schools."

The endeavor to bring the Gospel through Christian schools to the neglected children in our midst is a God-appointed task, and has had from the first

the manifest blessing of the Lord. We want our people to know the splendid work that is being done in these schools, to pray for their success and the enlargement of the work, and to assist in meeting the needs as they arise. That this important branch of the work of our church may not lag, it must have the sympathy, the prayers and the gifts of more of our people.

The Calendar of Prayer for Home Missions gives the names and locations of our various mission schools, and as far as possible the faculty. Copies 10 cents each; the Presbyterian Committee of Publication.

## THE GREATEST ENTERPRISE

*"The entire Christianization of North America is the greatest single enterprise confronting the churches of the whole world."*

This is the conclusion of Mr. W. T. Ellis, whose world travels and investigations

of mission fields, enable him to speak with knowledge and authority. With equal emphasis it can be said that the work of the Executive Committee of Home Missions is the greatest enterprise of the Presbyterian



church in the United States. It involves the salvation of the people, the enlargement of the church, the security of the nation, and the evangelization of the world.

### GREATEST IN ITS SCOPE.

The Home Missionary operations of the committee are co-extensive with the Assembly, and some phase of the work touches every Synod. "It represents so many fields, so many interests, pioneers so many enterprises, lays the foundations of so many possibilities, places its hand beneath the burden on so many shoulders, that in its appeal many, many voices make their plea."

In the neglected mountain districts are twenty-six schools, with more than two thousand pupils, under the care of the Executive Committee, for whose instruction the church is responsible; and hundreds of communities shut off from all enlightening and elevating influences are dependent upon our missionaries for the ministrations of the Gospel.

Among the immigrants, 37 missionaries are preaching the Gospel in 63 missions and stations, to 11 nationalities. This is the newest phase of the committee's work, and one with limitless possibilities. Foreign immigration presents problems that loom large and ominous. The church must get thoroughly awake to the fact that it is responsible for the spiritual welfare of this great untaught multitude within our gates.

The Indian is the original American, and our church has always recognized a responsibility for the betterment of his condition. In Oklahoma there are 10 ministers and 19 churches for the Choctaws, and Chickasaws, and schools are supported for the Indian youth.

In the work of Colored Evangelization, 44 ministers are serving 69 churches, while at Stillman Institute, 59 negro boys and young men are being trained by self-sacrificing teachers for service among their own race.

In the great Southwest a noble band of missionaries, amid hardship and dis-

couragement, are preaching the Gospel of Jesus Christ and establishing new congregations for the scattered multitudes who have gone to find homes in that new land.

In all, an army of over 400 missionaries, ministers and teachers, represent our church on the "firing line," and serve more than 600 churches and missions in the most needy places within the bounds of our General Assembly.

### GREATEST IN ITS NEEDS.

The needs of the Home Missionary enterprise are commensurate with the scope. There has never been a time when the Executive Committee has been able to make adequate provision for any phase of the growing work. Last year's income is not sufficient to maintain the work of the various departments on the present meager basis. To provide the necessary aid for our present force of 400 workers and 600 stations would require an income of \$15,000 per month.

In every department there is urgent necessity for enlargement. The foreign work has developed so rapidly that it is practically without equipment. Stillman Institute must be enlarged if we would accommodate those who wish to enter this Christian school. In the mountains many of our teachers are inadequately unprotected from winter cold. There are 250 homeless congregations in the Assembly, and 275 other places are asking for a Presbyterian church.

So many are the opportunities that the Executive Committee could wisely use \$100,000 per quarter in meeting the various calls for assistance. This is nearly four times the amount contributed by the church for Assembly's Home Missions last year.

### GREATEST IN ITS CONSEQUENCES

If world evangelization is an undertaking of tremendous import, then must the Christianization of this land be important in like proportion. One of the speakers at the Edinburgh Missionary Conference of 1910 said, "The problems of the



Foreign Mission Fields resolve themselves into the problems of the Home Base."

The fact cannot be too strongly emphasized that upon the successful prosecution of our Home Work depends our efficiency over yonder across the seas. The great majority of the workers in the Foreign Field, and the great bulk of the money contributed for their support, come from congregations that were once Home Mission stations. Enlargement here means enlargement there. Thus it is not a short-

sighted evangelism which adopts as its motto "America for Christ," for "he does most to Christianize the world and to hasten the coming of the Kingdom who does most to make thoroughly Christian the United States."

For this great and far reaching enterprise, the General Assembly appropriated \$190,000. Last year only two-thirds of this amount was received. We appeal to the church to come up to the full measure of opportunity and to rise to the height of its high calling in this land.

## MICE AND MISSIONARIES

MISS EMMA C. DOWD

MANTON, Wilfred, and Stanley walked home from Sunday-school talking earnestly. The superintendent had been telling the children about the missionaries, and how much they needed money.

"I have sixty cents," said Manton, "and I'm going to give it all."

"They can have my quarter," decided Wilfred. "Are you going to send them yours, Stanley?"

"I will give ten cents of it," the little boy answered. "I want to buy a pair of white mice with the rest."

"I should think the missionaries needed it more than you need the mice," argued Manton.

"No, I want the mice," insisted Stanley.

The next day he had them, and the other boys went to see them, and looked at them rather longingly. They were so white and sleek and had such cunning ways. The boys let Stanley know, however, that they thought him a little selfish in not sending all his money to the missionaries.

Stanley was a quiet boy, never talking about his plans as much as his friends did. So now he did not try to defend himself. He only said, "Papa and mama

are willing that I should have the mice." So he built them a snug house on the upper piazza, a house with two rooms in it, and a big yard for them to run and play in, all enclosed in wire netting. Of course, papa helped him with the house; but he did much of the work himself, giving up many of his play hours to the task.

When the day came to give the missionary money, he put his ten cents in the box along with the larger donations of Wilfred and Manton. His two friends felt and showed their importance in giving more than he; but he did not mind it, and looked quite as happy as they.

In the course of a year a good many baby mice came to make lively the little piazza home, and as soon as they were old enough Stanley sold them for fifteen cents a pair. He found plenty of purchasers, for they are pretty pets, and the boys and girls of Rockboro were glad to buy them at so moderate a price.

When the next yearly missionary offering was made, Manton and Wilfred had each of them only a dime to give; but Stanley's donation was one dollar and thirty-five cents—all from the sale of his white mice.

*Meriden, Conn.*

## THE SCHOOL OF THE OZARKS

DR. G. E. KNEPPER

**T**HIS school, located at Forsyth, Taney County, Mo., in the heart of the Ozarks, is now closing its fifth year. There is no better location for a mission school. It has brought a high school education to the very doors of those who need it most, and could not have secured it in any other way. The school has passed the experimental stage: it is an established fact.

The property consists of two fine structures — Administration Building and Independence Hall. The former, substantially built of stone, is four stories high, and is used for the work of the school, the housing and boarding of students. Independence Hall, built by the Presbyterian Church at Independence,

able space in these buildings is utilized. The property includes 160 acres of mountain land, comparatively level, and



OUR "HERD" AND DAIRYMAN.



SOME OF THE BOYS AND GIRLS.

Mo., is occupied by the president and his family, three teachers, and four students. This will show how well all the avail-

lying 300 feet above White River. The elevation upon which the buildings are situated is called Mountain Huggins, and is a very sightly place. The farming land, including the campus, comprises about 25 acres. The remainder is covered by a young growth of timber consisting in the main of oak, hickory and cedar. The finest stone quarries in this part of the country are located on this land. Stone from these quarries was used in the erection of the main building.

The farm buildings hardly deserve the name. The old farmhouse and a stable used as an antiquated chicken shed make



up the outfit. The school owns two fine mules, an old wagon and older harness, a surrey and harness, two cows, sixteen shoats, about fifty chickens, and turkeys enough to ornament the annual banquet table in June. The farm aims to provide garden truck, as well as feed for the stock. Last year we had ten acres of fine corn on the place.

In connection with the school of the Ozarks is the Forsyth Public School, with an enrollment of about 100. The school proper has this year 66 students, and there are forty to fifty boarders throughout the year. Seven teachers are in charge of the school, which has maintained during the past year eight grades of public school work and three years of high school work.

There are two unique features of the school—the Bible department and the boarding department. The first is in charge of Miss M. A. Grace, who is thoroughly qualified for her work. Every pupil connected with the school goes to his Bible class every day, five days in the week, and devotes the same time to Bible study as to arithmetic. You say that a church school ought to emphasize the study of the Bible. That is true, but point out another school doing the same thorough work.

As matron, Miss Emma W. Dysart, has charge also of the boarding department. All the work of this department is done by the girl students, under Miss Dysart's supervision. Three times a day tables are set for forty or fifty persons, and with no

loss of dignity. This arrangement has been followed most satisfactorily since the holidays, and will continue to the end of the year. It is no longer an experiment.

It would be especially interesting, if space permitted, to discuss the work of the science department, the Normal School class, the department of music and others, but these must be passed over to give space for our future prospects and our most persistent needs. There is perhaps no other school doing so much valuable work at so small expense to the church. The affairs of the school are administered in the most economical way.

The school has no endowment. It depends on voluntary contributions for running expenses. Tuition is low—\$10 a month, including board, room, fuel and lights. This about supports the boarding department, but teachers' salaries, amounting to about \$4,000 a year, are paid by the Synod of Missouri. We need, O so badly, a girls' dormitory, a heating plant, and farm buildings. There is no better opportunity anywhere for a profitable investment than right here in this school. The above needs are without thought of enlargement, but are to supply present, and pressing requirements. We lay our great needs upon the hearts of good Presbyterians everywhere. As God has prospered you in the things of this world, so may you remember the relation you sustain to His work in furthering the interests of this school.

*Forsyth, Mo.*

## TREASURER'S REPORT OF HOME MISSIONS, APRIL, 1912

	1912	1911	Increase	Decrease
Total Receipts, April, .....	\$ 9,039.37	\$10,444.52		\$ 1,405.15
From Churches .....	\$ 4,252.46	\$ 4,451.19		\$ 198.73
" Sabbath Schools .....	2,668.30	1,147.28	1,521.02	
" Missionary Societies .....	836.74	619.59	217.15	
" Individuals .....	412.11	3,597.24		3,185.13
" Legacies .....	500.00	120.40	379.60	
" Interest .....	357.56	486.75		129.20
" Literature .....	12.21	22.07		9.86
	\$ 9,039.37	\$10,444.52	\$ 2,117.77	\$ 3,522.92
" Permanent Loan Fund.....	655.31			
" Board of Domestic Missions.....	325.00			
" Special Loan for Durant College....	500.00			
" Church Erection Loans .....	276.00			
" Special Evangelistic .....	642.33			
" Soul Winners' Society .....	15.35			
Balance, March 31, 1912, .....	166.22			
	\$11,619.58			2,117.77
				\$ 1,405.15

A. N. SHARP, *Treasurer.*



NACOOCHEE INSTITUTE—ABOUT TWO-THIRDS OF PUPILS PRESENT.



## MOUNTAIN SCHOOL EXTENSION WORK AT NACOOCHEE

REV. JOHN KNOX COIT

IT IS one thing to plant a good school in an accessible center, equip it with first-class teachers, enroll all the available scholars within walking distance, make it a popular factor in moulding the life of the community; and quite another thing, to reach out into the remote mountain coves, and bring the school mistress within distance of the very needy.

A good central school, of which the country side is proud, is in full swing and partially equipped for Christian industrial work. The influence of the Nachoochee Institute is reaching farther over the State each year, and the guardians of the very needy are learning that it is a safe place to send boys and girls who require the best service at the lowest cost consistent with good work. The progress would be greater, and the quality of the work would be still higher in a more prompt and adequate support were given by the Presbyterians of Georgia to their only mountain school.

However, great the need and possibilities of the central school may be, the burden of this message is concerning the summer school extension work, of which we have had some experience for three summers past. Does it pay? Undoubtedly so. The results of our third summer's efforts showed nearly one hundred per cent. increase in attendance and general interest.

Think, if you will, of at least six lonely out of the way places where the voice of the school teacher had not been heard, and where at last a teacher arrives, and for three summer months brings into their

midst a wonderful new life, and creates a desire in those crude minds to know something of books and things.

You cannot fully realize the change wrought by the teacher in that little shut-in community where she has taught her flock of from ten to thirty children. The opening of such a school usually meets more or less prejudice from parents and children, but this invariably gives way to



TWO EXTENSION GIRLS.

Their first Summer teacher's photographs.—Nachoochee.

genuine love of the school and sorrow that the short session so soon passes.

Last summer nearly 150 children passed through the hands of our seven teachers in our six extension schools. So far our summer teachers have had enough of the real missionary spirit to serve for their bare expenses—viz., railway fare both ways and board. There has been no exhibitor of the martyr spirit in any of these. They all rejoiced that they were thus able to contribute something to a need so great.

The expense of the whole summer work was \$300, or practically \$2 per scholar.



Usually we have had little trouble in financing this part of the work which so far has appealed strongly to our Georgia friends. We trust that all who purpose helping this feature of our work for the present summer will respond as early as possible.

One very pleasing fact in regard to our extension work is that it has invariably acted as a feeder to the Central School. This year we have had in the boarding department representation from every one of the five sections served by our first summer teachers, and without exception they have proved most worthy.

No feature of our work has been more satisfactory than this. Our workers frequently express the joy it is to deal with such splendid material. We have scarcely touched the fringe of our field yet, so full of possibilities and opportunity. Two great factors are required for the conduct of the summer work; the godly, consecrated missionary teacher; and enough money to cover expenses. The first can be found. The latter is in the hands of God's stewards. May these two forces soon unite in the highlands of Northern Georgia.

*Nachoochee Institute, Sautee, Ga.*

## SCHOOL AT THE HIGHLAND ORPHANS' HOME

MISS CLEMENTINA STAMPS

ON a large, grassy lawn where maple trees keep vigil—like a mother guarding her daughters—stand the group of buildings of the Highland Orphans' Home, three-story brick structure (girls' dormitory), the school house, the "industrious" building, and the boys' dormitory.

With the second named of these buildings this article has to do. The exterior of the school house is unpretentious, reminding me of a neatly garbed school girl, wearing a green dress and white apron. Inside are three rows of desks, which, thanks to interested friends, have recently revolutionized our school room by replacing ugly tables and chairs. The other furnishings and equipment show much room for improvement.

Here sit the twenty-two lads and lassies of the Highland Orphans' Home whom we are endeavoring to equip with somewhat of the education which has opened up such avenues of profit, privilege and pleasure in your life. Have you ever thought to thank God that yours is not a heritage of illiteracy?

Let me give you a partial program of the school day's work. First, comes the call to show the Bibles, to prove that that best of all the text-books has not been left behind. Then, pencils are called for,

and raised in like manner. A record of both these are kept, a failure mark being the exception. Next, announcement of the date is made, accompanied by marking off the day upon the calendar. This is a necessary exercise—mountain children not being "born and bred" upon calendars. Whenever there is a birthday, the "birthday boy" or girl is permitted to mark off that day, writing his or her name by the date. Then, rising, the school sings our little "home-made" song, "Happy birthday to you."

Now follows the desk-to-desk inspection by the teacher, to see if combs, soap and water have been given the opportunity to do their work—again "failure" is the exception.

As our day, before we leave the breakfast room, has been seasoned with song and prayer, and as our Bible lessons are reserved for later in the day, the opening exercises consist of only a prayer, and perhaps at no time during the day does the teacher feel nearer to her pupils, nearer to God, than in that brief time of prayer.

Lessons are begun with arithmetic, then reading, geography, etc., occasionally time-telling, calisthenics, and so on to the closing work—four Bible classes, including the entire school membership. Not

only are the pupils thus laying up God's word in their minds, and may we hope in their hearts, but also this daily actual handling of their Bible may cause them more fully to realize that the Book of Books is not one to be placed away for "safe keeping." The passages learned are sometimes repeated at our little daily vesper service.

Not until recently have extensive records of recitations, cleanliness, books in place, etc., been kept, but grades and "stars" are now sounding a responsive note in the hearts of mountain orphans, as in so many other hearts. Our oldest girl, who is just "turned" fifteen, received eight stars last month. These marks of merit are used in many ways that conduce to the improvement of the pupils, and to keep the class alert.

Upon one occasion the language lesson asked for pictures suggested by certain words. The result was crude art, yet some of the ideas evolved were creditable, especially when one remembers that such thought-producing ingredients as kinder-

gartens have not been in the make-up of these children. A boy represented "strength" by a man holding a heavy weight. One girl's word was "lightning," her picture portraying a curved line for a flash of lightning, with rain descending into a fish pond. Another girl represented "tardiness" by a teacher threatening a whipping to a tardy pupil.

The teacher endeavors so to act that these children of the Highland Orphans' Home shall know that she requires certain things to be done, and certain other things to be left undone, not because she is the teacher and can, but rather because she is the teacher and must. She endeavors not alone to impart some tangible knowledge, but to so deal with each of the children entrusted to her care that right actions, upon their part be the outgrowth, not merely of an outside force in the form of a teacher, but of an inward prompting from the heart—a heart out of which "are the issues of life."

*Highland Orphans' Home, Clay City, Kentucky.*

## OUR CHILDREN'S WORK

IT IS the duty of every woman's auxiliary, Home and Foreign, to look after the work of the children; not simply to know that it exists, but to help it to exist. The first important step is to select the leader. She should be one who really cares for children, who knows how to be patient with them. The hope of our work in the future lies in the chil-

dren of to-day, and too much care, too much time cannot be given to aiding and encouraging them. The trouble is that too little attention is given by the women of the societies to the work of the children in their midst. How many of them ever think of attending the children's meetings?—*Exchange*.

## GUEST DAY

GUEST Day is observed by Peoria Second Church. Representatives from the other societies in the city, including those of other denominations, are invited, and little talks by the guests

reveal "their ways of doing things." This society also has a Presbyterian Day, when the presbyterial officers are invited to be present, each "saying a word."—*Home Missions*.

## NO JOY LIKE THE JOY OF HIS SERVICE

HAVE you learned this or proven it yet? If not, will you not give the Master's service a fair trial and

let me know whether you have not been more than repaid for the time and effort expended?—*Lutheran Woman's Work*.

## THE MORRISON INDUSTRIAL SCHOOL

MISS ETHEL V. WALLACE

**M**ORRISON Industrial School is in the mountains of North Carolina. Our church had for some years maintained a girls' boarding school at Robbinsville, Graham county, but in March, 1911, when almost the entire county was bought by a lumber company, it was thought best by the Presbytery to sell the dormitory property and continue

library, dining room and kitchen. On the second and third floors are the pupils and teachers bedrooms. The basement is used for laundry and cellar purposes.

The school building has two recitation rooms and one large assembly hall, all well lighted and ventilated.

The regular term for boarding pupils is from April to December each year. A winter session, for day pupils only, begins at the close of the summer session and continues four months. Thus there is a school the year round at Morrison. The winter session enables the large boys, who must make a crop in the summer, to get four months of good schooling. The literary courses offered



THE DORMITORY.

only a day school in Graham. Hence a new location for a girls' boarding school was sought, and this beautiful side overlooking the valley of the Little Tennessee River near Franklin, in Macon county, was chosen. A dormitory and school building have been erected and the school is now in session.

The grounds consist of twenty-five acres of timber, farm, and pasture land. The school has its own garden and cows. The growth of timber is chiefly oak and maple. An abundant supply of pure water is conveyed through pipes from a mountain spring a mile distant.

The dormitory is a large three-story building, accommodating about forty. The rooms are large, light and pleasant. On the main floor are located the parlor, office, principal's room, guest room



SCHOOL BUILDING.

enable a girl to enter any of the first-class colleges. A normal course is also offered during the winter for those who are preparing to teach. Besides the literary courses, music and elocution are taught.

The aim of Morrison Industrial School is to give girls of limited means the opportunity to obtain a first-class academic education, training the mind, the hands and the heart. There are vast numbers of young people in the mountains waiting



and longing for "a chance" of this kind. The dormitory is a home where the work is shared in turn by the girls, under the guidance and direction of a matron who teaches them how to prepare and serve meals, in the most economical way, and also trains them in the principles of good housekeeping. Besides doing her share of the house work, six hours are spent by each girl in the class room, and regular periods for study, recreation and the quiet hour are observed. The prevailing idea of the dormitory is that each shall act as a member of a Christian home.

Besides the opportunities it offers as a school, Morrison provides a home for

several orphan girls who have no other home than this. These girls are dependent upon us, and friends have been very kind in providing for them. Fifty dollars will support a needy girl for one year. As the school has no funds other than donations, the furnishings in our buildings are scanty, and our needs are many. We are depending upon our good people of the Southern Presbyterian Church to help us push this great work of educating our mountain girls. We ask your prayers, your kind words in our behalf, and any donations which you can make.

*R. F. D. 2, Franklin, N. C.*

## DURANT COLLEGE—OKLAHOMA

PRESIDENT W. B. MORRISON

THE second year of the Oklahoma Presbyterian College for Girls—known to our people throughout the Church as Durant College—has been in many respects a strenuous year, as doubtless becomes a young institution in a young country. But in spite of some discouraging circumstances, we feel satisfied with the substantial results of our year's work. One hundred and ten students have been enrolled, and an average attendance of about ninety maintained. Eleven ladies composed the staff of teachers and assistants, and practically all the subjects taught in our best institutions are offered here. We have no senior class this year but the other three collegiate classes have ample representation.

About half the students are Indians, Choctaws and Chickasaws, though only a few have any great degree of Indian blood. Our students come from the best families of Oklahoma, with several from Texas, Arkansas and Missouri. The patronage has been liberal from people of church affiliations other than Presbyterian; in fact, a majority of our students come from families that either belong nominally to other denominations or make no profession of interest in religious matters.

Much stress has been laid upon the religious work in the school during the year. The Y. W. C. A. has been strong and active. The younger girls have all made useful members of the Miriam Band. Four Mission Study classes have worked during a greater part of the year. As a result of these and other religious influences, there have been fifteen conversions among the students, and all but two or three of the boarders are now professed Christians. Characters are being strengthened and life plans formed. Indeed by Divine guidance just the work is being done that such a school should do—may it never do less for the development of a strong Christian womanhood in this section of the great West!

Our greatest discouragement this year was the prevalence of a meningitis epidemic in Texas and Oklahoma during January and February. Panic conditions were the result, and our work suffered severely. Quite a number of our students were taken home by their parents, some of whom did not return, thus entailing a heavy financial loss upon the school. However, we feel it to be a special mark of Divine favor that not only was there not a case of the disease in the school, but no home represented here suffered.

We feel grateful to the good people of

our great Church for their interest and their prayers. I take this opportunity again to thank those who have helped in the matter of furnishing our new dormitory. We need about \$200 more to wipe out this obligation. Will not some one whom God has blessed with means do this for us? No one who has invested in Durant College need ever have cause to regret it. Who will give \$150 for a

moderate equipment for a domestic science room. We must teach the principles of home making as well as character building, and we have tried to do it this year without the tools. These are but two examples of our many needs. We feel, however, that they will be supplied, and that we shall go into another year ready for bigger and better things.

*Durant, Okla.*

## SUPPLEMENTING THE SCHOOLS

The Work of a Bible Woman in the Mountains.

**T**HAT the opportunities are vast for religious work in our mountain sections is a fact that is daily becoming more apparent and compelling.

The following extracts from a personal letter from a worker recently sent out will reveal the average conditions in that large and needy section:

There are more than 2,000 people here for whom little has been done in a religious way. They have preachers who are sadly in need of teaching themselves; they are ignorant, can scarcely read, and their ideas of the Bible and of religion are false.

Sunday Schools are held in three camps, and good work is being done. The only organized church has a small membership, who manifest a very strong prejudice against other denominations. Then there is a strong faction "Holy Rollers," they call themselves, who are a great hindrance to any good work. In spite of their opposition, the best people are rallying to us, and we have reason to feel encouraged. So many in this section once had church connection, but their life here has been as void of any church influence any religious instruction, that they have grown utterly indifferent, and now it seems to me they are simply *starved* for the "Bread of Life." Many of them are responsive to efforts put forth in their behalf, and I believe that with proper care they can be brought back.

Then there are numbers, great numbers, who know absolutely nothing of Jesus and His love, and of course our hearts yearn for them.

Dr. Boggs comes once a month, and holds three services—one in each camp, on Sunday. *His is the only real preaching they ever have,* and they like to hear him.

I teach in two schools each Sunday, and usually give a review of the lesson to the school, as we do not have competent teachers. During the week I hold Mother's meetings. We take some subject, and I discuss it with them, trying to present to them the Gospel and lead them to higher and nobler purposes in life. In one camp these meetings are held each week, and on alternate weeks in the other two. Following the same plan, I have clubs for both boys and girls, in which, in addition to the lessons in sewing, etc., we have Bible drills, catechism classes, and I try to impress upon them the importance of becoming Christians, and what it means to be a Christian.

I also do quite a good deal of visiting in the homes, where I often read the Bible and pray with the women.

While there are some serious difficulties in the way, there are also many encouraging features, and I believe that the foundation is being laid for a work that will mean something to the cause of Christianity and to our church in the future.

My territory being so extensive, the work is very scattered for one worker. Then, as yet, we have no equipment at all; but we are managing as well as we can, and feel like pushing on.

Many gracious opportunities are presented for work, and I am indeed finding great joy and happiness in the field.

Shall we not throw the weight of our interest and assistance into a work so needy, and at the same time so promising; and give the workers engaged in it at least the necessary equipment?

And may our prayers accompany our gifts.



## GLADE VALLEY HIGH SCHOOL

Alleghany County, N. C.  
REV. W. F. HOLLINGSWORTH

THE newest of the mountain schools of our church is situated on the crest of the Blue Ridge, about the center of the five mountain counties of Orange Presbytery. Its location is well-nigh ideal, being some 3,200 feet above sea level, on the high mountain plateau that stretches far across into Virginia, Tennessee, Kentucky and Georgia. Innumerable mountain peaks, swelling hills, deep valleys and beautiful meadows give delightful variety to a country thickly populated with a hardy vigorous and naturally intelligent people. The counties contiguous to the school are said to contain a population of 75,000.

Glade Valley is on the main highway between Elkin and Sparta, N. C. five miles from the latter, which is the county seat. It is away from the temptations and diversions common to town and city life, the nearest railroad point having been twenty miles distant, but the new railroad completed to the foot of the mountain, lessens the distance by nearly

in this section of the mountains will be an epochal event.

Alleghany and Ashe are said to be the finest mountain counties of the State, and a people naturally bright and thrifty have been kept back for generations for lack



GLADE VALLEY HIGH SCHOOL BUILDING.

of railroad (and even possible highway) facilities. Schools, churches, railroads, and closer contact with the outer world will produce great changes in a few years. How important that these few years be used to the utmost in shaping and mould-

ing the character of youth before these changes come! The Presbyterian Church is best suited for this work because of the racial and doctrinal kinship of a Scotch ancestry. So far this section has known little of churches or schools of the best character; but it is not nearly so destitute or poor as the regions described by Dr. Guerrant in "The Galax Gatherers," nor do the people seem half so

GLADE VALLEY SCHOOL.  
Some of the pupils and members of the Faculty.

half. This road is pushing toward Sparta, and is expected to pass near the school. The first locomotive whistle to reverberate

eager for the gospel as preached by our church, though we have not had a Dr. Guerrant to offer it to them.

In fact, there is much prejudice against our church, and the type of religion prevailing through these regions is that which opposes Sunday-schools, missions, and education. When the writer is absent in the interest of the school there is not a Presbyterian minister in the county. If there are more than two Sunday-schools in the county, the writer is not aware of it.

This school is a recognized part of the Home Mission work of the Presbytery, and was started by Mr. A. T. Walker, with the assistance of the Home Mission Committee, through Rev. S. M. Rankin, superintendent. In a partly finished building the school was opened in January, 1911, with primary, intermediate, and high school departments. It is for boys and girls, and has a boarding department; but so far the greater number of students have been day pupils, some of them coming three or four miles. The first half session over seventy were enrolled, and during the present session more than one hundred have been in attendance.

The girls' dormitory was practically completed last summer, and is a substantial three-story building containing bedrooms, dining-room, kitchen, matron's rooms, and a small sitting-room and library combined. At present two rooms on the ground floor are used for class rooms that were not intended for such, and the primary department has had no regular class room. It has been taught in a corner of the dining-room when not too

cold, and moved back and forth to the small library room. But for the irregularity in attendance, our class room space would have been crowded beyond endurance.

The boys who board are domiciled in an eight-room cottage with the male teacher. The effort is being made to build at once the boys' dormitory, a duplicate of the girls' dormitory, except that the first floor will provide adequate class room space, a large assembly hall and an office for the principal. This building is greatly needed, and part of the cost is pledged. If we could only secure pledges for \$1,500 more we would start the building at once. On the schools 125 acres of land we have most of the timber required and have the saw-mill, planer and dry kiln with which to cut and prepare the lumber. With these facilities at hand we can put up a splendid building if the needed amount is pledged.

So many have said to the writer: "Oh! if some rich person would only give you the money you so much need for your noble work!" Yes, but that person has not been found, and the many who might make up the amount by smaller gifts are evidently waiting on this shadowy, "rich person." Dr. Guerrant has so well said that unless help comes to them from beyond or below the mountains, thousands of these bright-eyed, rosy-checked boys and girls will die in their sins.

## THE LATEST NEWS FROM THE TEXAS-MEXICAN INDUSTRIAL INSTITUTE

THE latest news from the Texas-Mexican Industrial Institute is that work is proceeding on the plant. "100 acres have been grubbed, 20 planted in cotton, 6 in corn, 4 in cane, and the garden is started. The stable is up and ground broken for a residence. Dr. Skinner is certainly the right man for the place—I want the whole church to know him. Then the school will boom, sure enough." Such is the enthusiastic report sent in by Mrs. Campbell.

This school, it is probably unnecessary to remind our readers, is located on a donated tract of seven hundred acres in the proven "artesian belt," with two artesian wells already on it. The land is suitable for cotton and crops of like character, with the natural rainfall; and in addition citrus, fruits, vegetables, etc., can be raised with water supplied from these deep wells. The site is ideal in many ways. It is conveniently situated on the railroad and close to a thriving town. Stu-



dents can secure practical training in both irrigation and dry farming. The place is as accessible to the Mexican population of Texas as any point that could be secured.

A crisis has been reached in the development of work among the Mexicans in Texas. The time has come when a strong supply of native preachers must be had or our marvelous opportunities for growth will be lost. The Mexican people are to-day open to the reception of the Gospel as never before. One of the first things done in the foreign field is to provide Christian educational advantages for the young. This is absolutely necessary to the production of native material for the ministry. Our Mexican work is phenomenal in this that numbers of boys and young men are ready to enter upon a course of training for the Gospel ministry without one single dollar having

been spent by the Church for the equipment necessary to meet this demand. We have no preparatory school to which to send them. This is one of the reasons for the establishment of the Texas-Mexican Industrial Institute.

But the school will not be limited to students for the ministry. The plan is to educate many more, who will go out as Christian teachers in the public schools and others who will fill positions of trust in offices, stores and workshops. Some will go forth trained to till intelligently the soil of this great country. This institution will help to lift up a stalwart people who for centuries have been held under the thralldom of ignorance and superstition.

Is not all this a challenge to our church to thoroughly equip and support this school?

## GREAT IN RICHES, GREAT IN NEEDS—OKLAHOMA

REV. JOHN W. MOSELEY, JR.

**M**ILLIONS of human beings dwell to-day where yesterday there was only the waste and the wild. Yesterday, droves of friendly fawns, or docile does, or staring stags, looked away in sweet security from every point and peak of the broad untrodden and untilled plains of Oklahoma. To-day one can scarce catch a glimpse of the antlered herds that are dwindled and driven by countless hordes of "humans," who must have every rod of their fertile land for the building of a Commonwealth of the greatness and glory, hard by the heart and center of the great republic.

I like this Oklahoma. I like her for her dimensions of length and breadth and height. When I think of the little plantations that make up the tiny States of the far East, it is delightful to know that she could with motherly care tuck many of them away in the big, broad valleys of her numerous rivers, and still have room and to spare. When I think of marsh and everglade that lie upon and

line the lands to the south and to the east, I sigh not for their languorous hours and slowly speeding days, but leap with joy as the scurrying winds of the West come hurrying and flurrying one into an unconquerable activity.

I like her for her perennial sunshine. When dripping clouds hang heavy over moor and heath, over brake and bayou, in the land of pineapple and palmetto, then in Oklahoma friendly "Principalities and Powers," riding irrepressibly upon myriads of solar radiations, are chasing furiously every suspicion of shadowy vapors into shadowland.

I like her for her prodigal prairies. Prairies to the east, to the west, to the north, to the south, upon which every fruit and flower every nourishing cereal and succulent tuber, every cane and cotton, luxuriate in riotous abundance.

I like her for her inhabitants. A people as strong as her winds, as widevisioned as her plains, as resourceful as her domain. When the allied interests are pulling and



pushing sure-enough folk of the East, like puppets on the stage, for the advancement of mercenary captains of industry, these Oklahomans are grappling the economic problems of the day and solving them with corporation commissions, systems of bank-security and referendum. When insane citizens in the land of "Here we rest" are sowing the seed of secular and spiritual whirlwinds by casting their ballots on the side of the whiskey demon, these freemen who dwell in the "Land of the Fair God," are standing, Catholic and Protestant, saint and sinner, Democrat and Republican, like a stone wall for the perpetual prohibition of the open-saloon and its cornucopia of horrors. Yes, in this the real melting-pot of the nation, there is the blending and burnishing of a royal race, which will shine brighter and ring truer than any other of present or past.

I like her for her needs. For in them one finds outlet for his ministry; for his ministry of Good Tidings. The one thing needful for this adolescent commonwealth is what the Great Rabbi meant when he said, "Repent ye; for the Kingdom of Heaven is at hand." This fruit of the Spirit is not indigenous to Oklahoma. If

*the Kingdom of righteousness and truth is to have dominion in hearts out here, it must be transplanted.* In Oklahoma the Christ is dwelling in a smaller proportion of its population than in any other State of the Union. Only eighteen people in every one hundred know Jesus Christ as a personal Saviour. *But of every one hundred men, women and children that you meet in Oklahoma, eighty-two are unsaved.* There are in this State, 1,358,867 human beings as destitute of the Christ as are that many Mohammedans. Shall our own flesh and blood go down to their end without hope, in ear-shot of so many of the sons of God. If the Southern Presbyterian Church should turn all its Assembly's Home Mission money into the support of one hundred ministers for Oklahoma, the destitution would be touched only on the fringe. Let the Church awake to its responsibility and furnish the men and the money for the establishment in this the greatest Anglo-Saxon state of the Republic, of a spiritual Kingdom whose constituents are the redeemed of the Lord, whose motif is the whole wide world for Jesus.

*Durant Okla.*

## THE WORK AT STILLMAN INSTITUTE

REV. D. D. LITTLE

STILLMAN Institute began the session last fall under new management.

Prof. Hutchison who as principal has served the school so faithfully for six years resigned, and was succeeded by Rev. J. H. Davis, who came to us from Farmville, Va. Another new teacher is Prof. G. C. McLeod, a graduate of the Agricultural and Mechanical College of Mississippi. He has charge of the farm, shops and all outdoor work, in addition to his teaching. Much work has been done since school opened in the way of permanent improvements. The most important of these additions to our equipment is the planting of an orchard of more than two hundred trees. The barn has been enlarged and ribbon cane planted this spring,

with a view to making all our own molasses.

The personnel of the student body is at least as good as in former years. The enrollment in the Academic Department has not been as large as at times in the past. The emphasis is now placed upon the Theological Department, and the number of regular ordained ministers has continued to increase. There have been during this session eight married men in the school whose wives are cheerfully bearing their part of the burden while their husbands are adding to their store of knowledge. Nearly all these older men have regular appointments to preach every Sunday, and the younger students

maintain two good mission Sunday-schools.

This matter of getting into school the regular ministers of other denominations has been something for which we have been working for several years, and we are now beginning to see some response to our prayers and efforts. Of course, no attempt is made to proselyte—a man who comes in as a Methodist is expected to leave as Methodist, but he goes back to his old church much better prepared to preach the truth of God than when he came. We feel that we are doing a great work when we do anything to raise the general standard of the colored ministry.

On the whole, the outlook is encouraging. The teachers work in harmony, the older students take pride in the school and are always anxious to promote its welfare, and the new ones have been pleased with their surroundings, and have made good progress.

Stillman Institute has two urgent

needs: More money to enlarge and improve our equipment, especially in its Industrial Department; and more men who can be trained to preach the pure Gospel, and become safe and influential leaders of their race. These two needs can be met only with the co-operation of our people throughout the Church.

This work is now under the care of the Executive Committee of Home Missions, and all funds for Colored Evangelization should be sent to the treasurer at Atlanta, Ga. It is hoped that the falling off in receipts for the colored work since the consolidation does not indicate a decreased interest in this cause that is so binding upon us both as Christians and as Southern Presbyterians, and that our Church will fulfill its full share of the God-appointed task of bringing the Gospel in its truth and purity to the millions of Negroes in our midst.

*Tuscaloosa, Ala.*

## THE LOVE OF CHRIST CONSTRAINETH US

As shown by Three Recent Personal Letters not intended for publication

**E**XACTLY in line with the June topic, Mission Schools, is a communication that has just come in from Miss Lucile DuBose of Edgerton, W. Va. It is written in such a sprightly vein, tells so interestingly of the work, and conveys a more intimate view of conditions in that field than a contributed article would give, that it is quite impossible to resist the temptation to allow our friends in the church at large the pleasure and profit of reading what she tells:

"School has kept up beautifully. We have not missed a day even in the worst weather, and I am so proud of my children. I wish that you could see my little foreigners. Their improvement is something right wonderful. I had to have an interpreter at first, but now they can just 'rattle away.' They understand everything I say, and to my great joy I can understand them.

"Besides their lessons, they know by heart so many Sunday School songs, the 23rd Psalm and the Lord's Prayer. They are learning now a verse for each letter of the Alphabet.

"9:30 P. M.—Well, I have just returned from school and the day's work is now over. Don't imagine that I keep my little folks until this hour. They go home about three o'clock; but this last is a night school for the men who work in the mines. They asked me last winter to teach them at night, but I did not then see my way clear to do so. When they asked again this spring and were so urgent about it, I felt that I just could not refuse, even though it did take the last spare moment of time.

"I wish you could see those young men poring over their books at night, so eager to learn. Poor tired fellows, you just can't see how they do it. They have to get up at five o'clock, some of them at four, work all day in the mines, go home for supper, with just time to 'wash up' and come to school. And they are just as bright eyed and wakeful as can be.

"But I was thinking of the men generally, we have only three in school right now, for it is just started. We expect more later.

"I certainly am interested in my night school. It gives me a splendid chance to reach and help the very ones I could not in any other way; and it does make me feel ashamed of myself when I see those men trying so hard to make the most of their



opportunities. Poor fellows, this is the only chance for an education they have or ever had.

"Well, we surely did have a nice time the Saturday afternoon before Easter. The Missionary Society of South Highlands Church, Birmingham gave the Sunday School an Easter egg hunt. The children were so happy, it was a treat just to watch them. It will be a bright spot in their memory for time to come.

"I must tell you of an excitement we had last week. After a downpour of rain one night, the river was very high, and Peter's Creek was far over its bank. It was the worst overflow in years. Some people had to leave their homes and go into other houses on the hillsides. Fortunately the water fell almost as suddenly as it came up, or there would have been great sufferings; though it was dreadful for a day or two.

"One Sunday recently I went over to Delorme to Sunday School as usual. When I came back to the bridge I found the coal train had come in, and I could not get by. I waited for sometime, and then seeing a boat coming over, rushed down to the edge of the water to ask if I might go across. The men in the boat were Hungarians, and could not understand me, but one of my little pupils on the other bank 'did my talking.' They were very kind and motioned me to get in. As soon as I had stepped in and we had pushed off, I saw that only one man had an oar; the other was trying to row with a piece of plank. The river was up and very swift; neither man knew anything about rowing; and I discovered that they had been drinking.

"After so long a time, we got almost to the other side when the men lost control, the swift water caught us, and we were being carried quickly over. Well, don't worry, I'm here.

"But the next day that same boat, with three Hungarian men (some say the same men) went to the other side. And, to make a long story short, two of the men were barely rescued by a man on the other bank, and the third man is lying tonight in a grave on the hillside."

The church will never know the sacrifices uncomplainingly borne by many of its heroic men in weak Home Mission fields. Seldom do they mention their own personal needs, unless such a stage is reached that assistance must be received or the work surrendered. But sometimes a man's wife, while just as heroic and devoted, feeling the tug at her heartstrings of the hardships endured by her over-

worked and underpaid husband and the growing and unmet needs of her little ones, makes known conditions that are really distressing.

Such a letter has been received recently from the wife of one of our best workers, herself also a splendid missionary worker, though unpaid. It is a personal letter to the Editor, as one woman writes freely to another woman. Surely, if no names and locations are mentioned, it will not be a breach of confidence to let our people know what some of our heroic "heroes and heroines of the Cross in America" are enduring for Christ's sake:

"My husband, as treasurer of the Presbytery, will pay every other man first—a part of our December salary is still unpaid. Only part of it comes from Atlanta, you know, the remainder from the field. As he has been ill and had to consult a specialist, you may guess that it has been a question what to do without—treatment, food, or clothes. Well, we are trying to solve the problem by renting our house partly furnished, and are going to the country three miles out. We will have a garden, patch of corn, and pasture, and hope that the difference in rent will pay our grocery bill. It is do this or leave the work—and our hearts are in the work. We can come into town for services, and as most of our people live out in the country we can visit them as well. Of course the children are delighted and "the farm" is Mecca to them.

"I think that if the rich churches realized how the men in the work are trying to live on such small salaries, they would be ashamed to let it go on—ashamed to build \$300,000.00 churches and expensive Sunday-school buildings—while men are dying from overwork and underpay. For, after we pay our 'tithe', my husband's traveling expenses, and horse feed (we have to keep a horse for the country work), a family of seven have to live on the rest, and that includes rent, or its equivalent, food, clothing, school books for the children, medicine everything.

"Fortunately we live so far south that the children can go barefooted—all five have gone without shoes the whole winter. And yet this has been a blessing, too, for not one has been sick, while there has been much sickness all around us.

"You will say that this is the 'grumblingest' letter ever, but I just could not help it. I will do better next time."

And here is another evidence of the need of increased gifts to Home Mission



work. The following extracts are from a letter written by one of our brave workers in the West to the Young People's Society of his former charge. It, too, has the personal element, which makes it all the more interesting and appealing:

"We have a manse, one of the prettiest and most comfortable in the country. So if we have hardships elsewhere, we have a nice home. The people are kind to us in every way—of course you must remember that we have been spoiled. Three of the churches in my field are in Texas and four in New Mexico. Of course it is utterly impossible to visit all regularly, so I simply have to give the greater part of the field a lick and a promise. I preach two Sundays here, and two over in New Mexico, a fifty mile trip. Not long ago I was called over there to conduct a funeral service—making three hundred miles traveled in less than ten days. This last trip was made in an auto, and I was most frozen stiff. On my last visit I lost one of my little horses. But, then, what else could have been expected when he had traveled nearly one thousand miles in about three months. To reach each of my appointments once a month, and be at home between times, would require about six hundred miles a month. This I could not do, especially in a buggy. So I have to make two or three places on one trip.

"You would have to take a trip or two with me to comprehend the needs of the field. You would be surprised to know how utterly ignorant of anything religious some of the people are; and yet surprised to see how cordially we are received by the 'Publicans and sinners.' The fact is, they have heard very little preaching of any kind for years, and I suppose that if you and I were placed in the same circumstances we would most likely become as they are. Until a little over a year ago we had no preaching in that country. There were preachers of other denominations, but they have not reached the people.

"The greatest need of the work is another

man on the field. One man has no time to go into the homes, and that is the only place to find most of these people. The population is so scattered that to visit in the country would require, on an average, one day to a family.

"Some of these cold days when you are snugly housed by a warm fire, think of the missionary driving all day in a north-westerly direction, facing the icy wind, and you will get an idea of Home Mission work. Doubtless it will be better when warmer days come, though the traveling has to be done cold or hot.

But the people are anxious for service, and it is not such a hardship, for there is the joy of knowing that it is for our Lord and Master, and that he has given us healthy strong bodies for the work. Allow me this confession, if you please: one of the peculiar joys of the work is that I have been permitted to take the place of older men whose bodies have been worn by the heat and burden of the day. I would not have you think that the work is too hard. It is not. The only regret is that it is too big for one little man."

All these communications manifest devoted work of valiant spirits. They show also the lack of adequate support from the Church. We are sacrificing our men and women, and we are jeopardizing promising and growing work—such brave consecrated workers, and such potential opportunities! If our people gave even the minimum amount asked by the General Assembly for the work of Assembly's Home Missions, at least, the more immediate needs could be met. But in many places the workers should be doubled, their support increased and the equipment materially improved, which would really quadruple results. Think what this would mean to the Church in all its departments!

## BLESSING

LET us remember by earnest endeavor to gladden the human circle in which we live—to open our hearts to the gospel of life and nature, seizing each moment and the good which it brings,

be it friendly glance, spring breeze or flower, extracting from every moment a drop of the honey of eternal life.—J. R. Lowell.

*Faith cometh by hearing, and hearing by the Word of God.*

### Save Them for the Nation.

*J. R. Paddock.*

Christian, dost thou see them,  
Coming to our shores;  
Men from every nation,  
Knocking at our doors?  
Christian, up and meet them;  
Meet them ere they're lost;  
Save them for the nation,  
Save them by the Cross.

Christian, dost thou know them;  
Brothers, by His Grace;  
Clothed in dark skinned bodies;  
Of another race?  
Christian up and save them;  
Save them, ere they're lost;  
Save them for the nation,  
Save them by the Cross.

Christian, dost thou hear them;  
Children in the night;  
Crying for their birthright;  
Toiling day and night?  
Christian, up and save them;  
At whatever cost,  
Save them for the nation;  
Save them by the Cross.

Christian, dost thou feel them;  
Souls weighed down by sin;  
Living in the darkness,  
Where no light comes in?  
Christian, up and save them;  
Save them ere they're lost;  
Save them for the nation;  
Save them by the Cross.

*Tune—Crete.*

*Whosoever shall call upon the name of the Lord shall be saved.*

*How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?*

*And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.*

## A VISIT TO LEES-McRAE INSTITUTE

Plumtree, N. C.

REV. WM. E. HUDSON, SUPERINTENDENT MOUNTAIN WORK

**B**ETWEEN the Iron and the Blue Ridge Mountains, in Mitchell county, is a fine arm of 400 acres. Here Rev. J. P. Hall has established a Christian school for the benefit of boys in that community, and it has worked wonders. I visited the school a short time ago, and was inspired by the fine work which is being done.

It is clearly understood when a boy enters that he must be willing to do any kind of manual labor assigned him, as no idler is allowed to remain in this school. It is Mr. Hall's conviction that a boy must prove what is in him by hard work. The industrial department enables any poor and

worthy student to secure an education without expending a penny. Various trades are engaged in, such as carpentry, agriculture, cooking, fruit canning and cattle raising. This training has a reflex influence upon the farmers in the region round about.

I am impressed by Mr. Hall's methods of discipline. While I was there a certain boy who had shown himself competent was appointed leader of a squad. When a pupil proves worthy he is appointed to the position of "officer of the day." This officer

calls the roll on the campus at 6 o'clock in the morning, when each boy is expected to report for duty. When asked what would happen if a boy were absent from roll call, the principal replied that he would be compelled to saw wood from 5:30 until 6 the following morning.



THE DORMITORY—PLUMTREE SCHOOL FOR BOYS.

Before 7 o'clock the rooms are put in order, and at 7 the students line up and march in to breakfast. At 8 o'clock they gather for chapel exercises, and attend recitations until about 1:30 P. M. Immediately after dinner the boys are separated into divisions. One squad is sent to the farm under an officer, another to the carpentry department to assist in the actual work of house building, a third to the barn where there are horses and thoroughbred Jerseys and Guernseys, a fourth squad goes to the kitchen and dining-room. At the end of a busy afternoon supper is served. After this the boys march into the study hall and remain until 9:30, when the bell is tapped and they prepare for bed; the "officer of the day" inspects the rooms at 10 o'clock.

Mr. Hall belongs to the class of men that does not ask a boy to do more than he will do himself. He thinks nothing of walking fourteen miles to catch a train. The writer reached Plumtree Saturday evening about sunset and announced that



A CADET AT PLUMTREE.



he would have to return Monday. Quick as a flash, Mr. Hall said, "Well, I have arranged for you to preach three times tomorrow, and the only chance for you to see the farm is right now." Are you ready for the two miles walk?" Notwithstanding the ride of twelve miles just completed over the roughest road in the country I replied, "I am ready," so we set out on a tour of inspection. On Sunday I walked ten miles, preached three times, and visited two of Mr. Hall's important mission stations. He sends his boys and teachers, who are Christians, to the school houses in the neighborhood for Sunday service. One boy walked ten miles to conduct a service, another student for the ministry practically has charge of a little school three miles away. Eight flourishing Sunday-schools are being conducted by Mr. Hall's teachers and pupils.

About seven years ago Mr. Hall began work at Plumtree without a dollar, and now he has a plant worth between fifteen and twenty thousand dollars, including a big dormitory building, recitation and dining halls and a large modern church under roof. He has enrolled seventy-five boys in the main school during the past year, and conducted six elementary schools in the outlying district. His deeds of love and mercy are many, and he has sent poor helpless sufferers to the hospital at

his own expense. I heard of a young girl whom he had rescued from a life of sin and sorrow, placing her in a school where she is fitting herself for a life of usefulness. Some years ago he found a nineteen-year-old boy, already a confirmed drunkard, and considered worthless. He was brought to the school clothed and fed, and in six months he fell, but was brought back by Mr. Hall. After another six months he fell again, and in desperation was about to take laudanum, but he came back to Mr. Hall and said, "I suppose you have no further use for me." Mr. Hall replied, "I do not want to kick you further down in the ditch, but I want to help you out, and if you will be decent I will take you back again." That boy finished his course, went to the Theological Seminary, and is now the beloved pastor of a prominent church, endeavoring to do all in his power to help other mountain boys.

Through the influence of this school the Light of the Gospel reaches the body, mind and soul of hundreds of young men, penetrating all that community, and God is richly blessing the work. A school for girls, and work of a similar nature is being done by Rev. Edgar Tufts at Banner Elk, but the superintendent had to defer visiting there until another time.

*Winchester, Ky.*

## CAN YOU TELL?

(All answers will be found in the Home Mission Department of the Current Number.)

1. How did children describe words by pictures?
2. Where are candidates for the ministry waiting for school privileges?
3. How did a lumber company help a school enlarge its plant?
4. Where is the school mistress brought right into the mountain coves?
5. Tell about a young man, saved from drink, and saved to Christ and the Christian ministry?
6. When will a locomotive whistle be an epochal event?
7. Where is a "stonewall" for prohibition?
8. What men just have time to wash their faces before going to school?
9. In what visible way does God speak to His Church?
10. What is the message?
11. Where is the Bible department a "unique feature"?
12. What school has planted an orchard of 200 trees?
13. How do the "Holy Rollers" retard the work in one place?
14. When did the reading of a Bible transform a life?



## CHILDREN'S PAGE



### A SURRENDERED LIFE

A True Story

MRS. R. D. CAMPBELL

**A**L-OUT twenty-six years ago a little boy was born in Mulege (Mu-ta-hay) Lower California. He had twelve half brothers and sisters, but was the only child of his mother. His grandmother who reared him was the richest woman in Lower California.

So Jose (ho-say) or Joseph as we would call him, grew up surrounded by wealth and all it gives; he was well educated, and was to be heir to much money and worldly possession. That was his family's plan, but God had better things in store for him. Jose heard a colporteur explain passages from the Bible, and opened up to him a new world, for with all his education and opportunities he had never seen a Bible, nor heard of it. His people were Romanists, and as in all countries where that church controls, the Bible is a forbidden book.

Jose joyfully accepted Christ, and then began the test. His family did all in their power to keep him from becoming a hated Protestant. Finding that they could not make him give up his faith, he was cast out from home—think of it! The only child of his mother! But she made him leave home when he was less than twenty.

Jose worked at what he could find to do—reached San Luis Potosi, was in a Methodist school for a term, then drifted on to Laredo. Here he worked as a gard-

ener and man of all work with some Americans who were kind to him.

One night he came to our Mexican Presbyterian Church, and heard Mr. Campbell preach. It was a doctrinal sermon and after service Jose came up and said: "I've got it; I'm a Presbyterian; I knew I'd find some one who would explain things to me." From that hour he called Mr. Campbell his "spiritual father." Soon he asked to be received as a candidate for the ministry, and in 1908 was taken under the care of Presbytery, going at once to the Seminary in Mexico City.

During his first vacation he worked in Laredo, doing splendid work, for he was a most lovable, attractive young man—at home with the wealthiest, or in the poorest hut. He visited everywhere, a welcome guest, and won many for Christ.

The second vacation he came to Beeville to work in this large field. Here also he did excellent work. He was on the go all the time. Sometimes he would make mistakes in direction or roads, but never failed to hold a service, and to get people to listen. On one occasion he was directed to "go south a mile, turn to the left, and go some six miles to the Salinas ranche." He turned to the right, and after going some miles enquired for the Salinas ranche. There was a Salinas family near, not one member, but

fanatical Romanists. This did not deter Jose. He went in, made himself so agreeable that he preached there, and talked religion till 1 o'clock in the morning. He went again and again, always receiving the same cordial welcome.

During all this time Jose was writing to his mother. She would reply urging him to come home, offering him gifts of

mother, but if I go she won't let me preach, and something in here"—laying his hand on his breast—"says preach and I must preach. No, I'm happy, and I'm praying for my mother. I'm praying for my mother. I sent her a Bible at Christmas, and she writes me that she has read the New Testament. I so want her a Christian, too."

He went back to the Seminary where he always stood high in his classes, and was returning to help us in the Beeville field. When he got as far as San Antonio the revolution was at its height, and as you all know Lower California had hot fighting. Jose went to El Paso—we suppose to visit his old home. From El Paso he sent a card saying that he would write again in a few days. Months passed and the news finally came that he had been killed in the battle of Agua Prieta, April 11, 1911.

May the brave, bright, faithful life of this young man be the means of bringing his family and many others to a saving knowledge of Christ! If ever a boy renounced worldly goods, honor and ease, Jose did, and he cheerfully bore every hardship for the sake of his Savior.

Will you pray that Jose's mother, and all his family may come to know Christ as their personal Saviour, and surrender their lives to Him!

Such a strong beautiful life proves what the gospel can do for hundreds of other Mexican young men, many of whom have had no chance to obtain an education. The Texas-Mexican Industrial Institute is being established to train just such boys and young men, and through them to bring the message of Christ to the hundreds of thousands of Mexicans in Texas. Will you do your part to help build and equip this school?

*Beeville, Texas.*

### CHILD'S CONSECRATION HYMN

I would live ever in the light,  
I would work ever for the right,  
I would serve Thee with all my might;  
Therefore to Thee I come.

"Just as I am"—young, strong and free—  
To be the best that I can be  
For truth and righteousness and Thee,  
Lord of my life, I come.

—*Marianne Farningham.*



JOSE'

land and money if he would but come. He showed me one of these letters, and I said, "Don't you want to go, Jose?" for he was often in want. He had no clothes but second-hand ones given by friends, and these were often worn till in rags. Once he said that for two months he had only one cent, but kept it to be able to say he "had money." So I asked, "Don't you want to go?" He looked at me and smiled. "Oh! no; I want to see my



## NEW BOOKS ON HOME MISSION SUBJECTS

*The Broken Wall. Stories of the Mingling Folk.* By Prof. Edward A. Steiner. F. H. Revell & Company, New York and Chicago. Illustrated, \$1.00 net.

Many of our readers are familiar with other books of this brilliant author. Himself foreign-born, Prof. Steiner's lifework seems to be to promote a sympathetic understanding of the peoples who have come to make their home in America, and who will have a large part in the destiny of our country.

Each story of the collection is a gem, told in an inimitable way that grips the heart. They are not all of the humble folk whose lives and loves and earnest endeavor they so graphically depict; they tell of some others who, rich in this world's goods, have given themselves to the ministry of help in Christ's name.

As with all Prof. Steiner's writings, his keen humor is as ever present as his sympathy, and some of these stories will become classics. They would make delightful and illuminating reading at a missionary meeting, a young people's society, or indeed anywhere. What could be more beautiful and touching than, "When Miss Mary Passes", "The Lady of the Good Will Mines", "Will He Let Me In?" and other word pictures? But get the book and read them all.

*The Boy from Hollow Hut.* By Isma May Mullins. Revell; illustrated. \$1.00 net.

As one might infer from its name, this is a story of the mountains—the Kentucky mountains. Mrs. Mullins is the wife of the president of the Baptist Theological Seminary, Louisville. She not only understands her subject, but has genuine sympathy and love for the people of the hills, and has shown her sympathy in many practical ways.

This is one of the books that it is difficult to put down until finished. The plot is well developed, the interest sustained, and it is true to life. Of course there is a love story, in fact two of them—and they end happily.

While no extended view is given of missionary work in the mountains, the results of such work are shown; and possibly some will read the book and take its message to heart who would not were it a distinctively missionary volume.

Altogether, "The Boy from Hollow Hut" is a typical mountaineer whose acquaintance it is a privilege to make.

*The Social Task of Christianity.* a Summons to the New Crusade. By Samuel Zane Batten. F. H. Revell & Company, New York and Chicago. \$1.25 net.

This is a serious study of Christianity as applied to social conditions; or rather, an appeal for the application of Christianity to present day social conditions. It is a fascinating book that will commend itself to any thoughtful student.

To convey an exact idea of the aim of the author, we give his own words: "To appraise the changes that are taking place in the world, and to interpret the will of God for this generation as revealed in the processes of human society. To define the special task to which the Christian discipleship is now fairly committed, and to suggest a program and method by which the purpose of God as expressed in Jesus Christ shall become a fact in life and humanity. The author nowhere assumes or implies that social service is the whole of Christianity; but he does insist that it is a vital and essential part of the Christian's commission. The Christian spirit will continue to inspire men in Christian work with individuals; it will still impel men to build Christian churches and create Christian homes; it will no doubt awaken in men a deeper and more consuming interest in missionary activity. But beyond all these things, in part their fulfillment, and in part their condition, it will impel men to arise and build a Christian order in society."

While to the mind of some, sufficient emphasis is not placed upon the necessity of regeneration of the souls of men through the redemption purchased by the blood of Christ, it must be remembered that Dr. Batten is a Christian man speaking to an assumed audience of Christian men,

He states, "It is needless to say that social reconstruction is no substitute for social regeneration. But the men who see into the heart of reality, the men who view all objective things in the light of their human and spiritual significance, know that everything that concerns man has a divine and spiritual value. They know that the work of creating fit conditions for human lives greatly facilitates the work of personal salvation and character building. They know that by taking up stumbling blocks out of the way of the people we can make it easier for men to do right. They know that the work of making straight paths for men's feet is one way of helping and healing them. They know, in fine, that by providing for all the conditions of a full, worthy, human, moral life; they can greatly accelerate the redemption of man and the coming of the kingdom."

May such books as this arouse us from our selfish lethargy, and send us first to our knees, and then to fight manfully for this new crusade.

## ALBEMARLE NORMAL AND INDUSTRIAL INSTITUTE

MISS CLARA C. GIDDINGS

FROM the hill top, near the sky, the busy students of Albemarle Normal and Industrial Institute look out upon much of the beauty of the spring time. Busy—because students, and doubly so, as the end of the school year approaches, the oft repeated injunction, "Make the last weeks the best weeks," is bearing fruit in honest effort.

The school is in charge of Rev. George H. Atkinson, and since its founding in 1897 by Miss Frances E. Ufford and Miss Helen J. Northrup has had for its object the development of Christian character and the preparation of young women for useful service by a practical and thorough education.

Though handicapped by lack of means and consequent inadequate equipment, the efficiency of the school has increased year by year, and it is felt that through the generosity of friends who realize the need and recognize the opportunity, larger usefulness will be possible in the future.

The departments of the school are preparatory, covering grammar school course, normal and college preparatory. The expense for each student is only \$81 for the session.

The domestic work of the Institute is done by the pupils under proper supervision, which gives training in cooking, serving and general home-making.

Special emphasis is put upon the home life and to an unusual degree the spirit of willing co-operation is manifested. The school motto, "Not for ourselves, but for

others," not only looks down from the walls of the family dining-room, but is the aim of the school family.

The study of missions is given an important place in the school course, and the Bible is a daily text-book in every department, its teachings and its bearing upon life being emphasized by chapel and prayer services and strengthened by personal intercourse.

That such a school is needed there can be no doubt, particularly for girls and young women from rural districts where educational advantages are meager. That the school is meeting these needs is equally evident from the character of those who make up the student body and the very apparent gain in purpose and growth in life of those who continue in the school.

The present teaching staff includes five who have studied in the Moody Bible Institute, one who has worked among the Sioux and Pueblo Indians, and two former missionaries in India.

The desire of the management is to secure teachers from the best schools and colleges in the country, and thus give to the students the instruction which is the result of careful and systematic training and also wide experience.

It is believed that faithful service, wise co-operation and the blessing of God will result in greater things than have yet been realized in the attaining of a noble womanhood, which is the true education.

*Albemarle, N. C.*

## A PROXY SOCIAL

Have a "proxy meeting" some day. Several girls and boys may impersonate different missionaries by finding out what they can about the lives of these missionaries and something about their work. Of course, each keeps a secret his assumed name. At the meeting let the other members of the band try to find out who

the supposed missionaries are by asking them questions. The leader can determine how these questions are to be asked.

This may be made a good drill in helping the boys and girls to fix Home Mission workers and their locations in the minds of the young folks.—*Over Sea and Land.*

## A PROGRAM ON HOME MISSIONS

*"Faith cometh by hearing, and hearing by the word of God. Romans 10:17.*

Hymn 472—"A Charge to Keep, I have."

Prayer—From our own Church and our Society—as organizations and as individuals. That we may be true to our "charge" to give the Gospel to every needy soul.

Read Responsively—Romans 10: 8-17.

Transaction of Business—15 Minutes.

"Save Them for the Nation,"—Solo, or by all.

A Lesson in Geography—Study of Mission Schools by Groups:

Group 1.—Schools in Missouri and Texas.

Group 2.—Schools in North Carolina.

Group 3.—Schools in Georgia and Kentucky.

Group 4.—Stillman Institute, Alabama.

Answer to Roll Call—Can you tell?

A Surrendered Life—Told as an incident.

"Shepherd of Tender Youth"—Recitation from Calendar of Prayer, June.

Hymn 652—"Shepherd of Tender Youth."

Prayer—For our Mission Schools: That the teachers may be guided in all they do; that the children may make the most of their opportunities, and become trained servants of Christ; and that the Church may support and extend this important work.

### NOTES:

Transact business with the utmost dispatch, that most of the time may be devoted to the program. Only in that way can a Society be interesting, and grow internally and externally.

The tune "Crete" is No. 474 in "Psalms and Hymns." If there is time, the exquisite old hymn of Andrew of Crete also might be sung.

The two selections "Shepherd of Tender Youth" are different translations of ancient hymn by Clement of Alexandria, one of the earliest known Christian hymns, often sung in the Catacombs.

Allow not over five minutes to any of the School Groups.

## MONTHLY TOPICS AND OUTLINES

### FOR THE REMAINING MONTHS OF 1912

#### JUNE.

##### MISSION SCHOOLS.

Location:  
Mountaineers.  
Foreigners.  
Indians.

#### JULY.

##### THE AMERICAN INDIAN.

Distribution.  
Evangelized and Unevangelized.  
Character and Promise.  
Our Responsibility—Choctaws and Chickasaws.

#### AUGUST.

##### PROBLEMS.

Social Conditions.  
Industrial Conditions.  
Spurious Gospels.

#### SEPTEMBER.

##### CITY MISSIONS.

The Slums versus The Suburbs.  
Unchurched Masses.  
Christian Settlement Work.

#### OCTOBER.

##### THE FRONTIER.

Expanding Territory.  
Pioneering.  
Unpossessed Land.

#### NOVEMBER.

##### COLORED EVANGELIZATION.

Discipline of a Race.  
Religious Destitution.  
Responsibility of the South.

#### DECEMBER.

##### WOMAN'S WORK.

Past Accomplishments.  
Present Efficiency and Opportunity.  
Future Outlook.

### TO HAVE A SUCCESSFUL MEETING.

Arrange programs and assign parts in advance.  
Sub-divisions of topics are merely suggestive—vary the emphasis frequently.

See the suggested Home Mission Program, published each month in THE MISSIONARY SURVEY.

Printed articles, unless very brief, should be condensed into short papers or talks. Limit each to three minutes.

Give a prominent place now and then to pictures, or a poster, or the Scripture Text, attractively printed.

Make frequent use of a Home Mission map—made by marking on any map of the U. S. the general locations of our work. This might be a "progressive" affair, the places being marked at consecutive meetings, as each one distinctive phase of the work is considered.

To encourage definiteness in prayer, notify occasionally those who will be called upon, and state the subject.

Pray earnestly; sing heartily; give conscientiously—all taking part.

Dispatch business promptly, leaving all the time possible for the program. Sometimes have the program first.

Secretary's Minutes should be brief.

In Treasurer's Report, distinguish between funds for local work, and for Assembly's Home Missions.

The Secretary of Literature should constantly urge subscription to THE MISSIONARY SURVEY and Calendar of Prayer for Home Missions, and circulate other literature supplies.

For variety have an occasional program planned upon some Home Mission Study Book.

In addition to material to THE MISSIONARY SURVEY use frequently the Calendar of Prayer for Home Missions, appropriate leaflets, and information from "At Our Own Door."

"Under Our Flag," "Holding the Ropes" and "Conservation of National Ideals" are specially helpful in planning programs.

Look for reviews in THE MISSIONARY SURVEY of new books dealing with Home Mission problems.

Send for Catalogue of Leaflet Literature. List of Best Home Mission Study Books, and sample leaflets, to P. O. Drawer 1686, Atlanta, Ga.

NOTE.—Any inquiries or requests for literature in connection with the above programs should be addressed Miss Barbara E. Lambdin, P. O. Box 1686, Atlanta, Ga.



# FOREIGN MISSIONS

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REV. H. F. WILLIAMS, D. D., EDITOR, 154 FIFTH AVENUE NORTH, NASHVILLE, TENN.

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## PRAYER AND THE CHATTANOOGA CONVENTION

NO one who had the privilege of attending the session of the General Convention of the Laymen at Chattanooga, especially the closing session, would question the fact that prayer is the answer to any inquiry as to the source of the marvelous outpouring of the Holy Spirit. It will be remembered that Mr. Martin told how the natives in the villages of the Congo went out into the hills to fast and pray for the reinforcements needed. In the letters of the missionaries now coming to the office they are expressing thanksgiving for the great meeting, and in almost every instance it is stated that special prayer was made both before and during Chattanooga. We expected great things at that time. Our station met in daily prayer for the Convention for about a month before it opened, and we continued our intercession during the meetings. After the Convention closed we continued our petitions that those who attended might carry home with them and convey to others the inspiration they had a glorious Convention that was in received. On Friday and Saturday evening before the Convention I conducted prayer meetings at two neighboring villages. After reading about and explaining the great pentecostal blessings that come in answer to united prayer, I told the Christian women of Laymen's Convention, and of our prayers and hopes for Korea, and for Africa especially, and

suggested that they pray for the Convention. Immediately a women in the crowd proposed a daylight prayer meeting among themselves for all that week and the suggestion was adopted. One woman said, "Christ frequently went on the mountain to pray; let us do the same." These meetings for intercession of these simple-hearted Korean women wer continued during the time the Convention was in session.

## THE MISSIONARY OPPORTUNITY

The following paragraph is taken from an address by Rev. Arthur J. Brown, D. D., Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., at the Twenty-fifth Anniversary of the Student's Volunteer Movement.

"It is an era of unprecedented opportunity. Think not that the work is near completion. It has only begun. We talk with thanksgiving of a Japanese church of seventy-five thousand members, but there are fifty-three million people in Japan. We rejoice that there are now two hundred and sixty-two thousand Christian communicants in China, but there are four hundred and forty-six million people in China. We praise God that throughout the non-Christian world there is now a Christian community of over six million souls, but what are they among one thousand millions? The urgent call is for more men and women who will catch the vision of our Lord and the vision of the world; who will hear the

summons of their risen Redeemer and their fellow men, and go forth as the Student Volunteers who have already gone, some of whom, have sealed their testimony with their blood."

#### A CHINESE PRESBYTERIAL UNION

One of the most interesting and significant items from the foreign field printed in this issue of *THE MISSIONARY SURVEY* is the report, by Miss Mathews, of the meeting of a "Chinese Woman's Presbyterian Union at Tunghiang." It is an indication of the progress of the development of the native church. The time is at hand when the churches in all our mission fields are rapidly taking up the work in very much the same way it is organized in the home churches. This, of course, means that the native Christians are themselves organizing for the evangelization of their own people.

#### PHYSICIANS WANTED

It is a remarkable fact that after having secured the necessary fund for the support of the work in Korea, including adequate equipment and the support of missionaries, so far, a most diligent search for two physicians who will go to the Korea Mission has been without success. Another physician is needed for the Congo Mission, and there has been a similar experience in this case. Beyond question the greatest opening for a medical man of ability who desires to contribute the largest measure of blessing to mankind through the ministry of healing is found in the mission field, and especially in the two stations in Korea and the one in Africa for which special call has been made by representatives of the Laymen's Missionary Movement. May it not be that some physician will read this paragraph and led by the Holy Spirit to consecrate his life to some one of these three places that are calling, with all the impressiveness of a great need and a remarkable opportunity?

#### THE SITUATION IN ASIA

The political situation in Asia is engaging the thought of all classes of people at this time. As viewed from the standpoint of foreign missions and the responsibility that rests upon the Christian church at this critical period the situation is admirably stated in an article by Rev. Arthur J. Brown, D. D., Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. printed in a recent issue of the *New York Observer*. Of such value do we consider this summary of the conditions prevailing in the continent of Asia that we are printing it in full on another page of this issue of *THE MISSIONARY SURVEY*. We commend Dr. Brown's article to our readers with the expressed belief that it will be found an unexcelled statement of prevailing conditions and the relation of Christianity in dealing with the grave problems these conditions have developed.

#### THE SITUATION IN CHINA

At the close of the conference of the representatives of the Foreign Mission Boards of the United States and Canada having work in China, Mr. Robert E. Spear was asked to prepare a message to the churches of North America. This message was unanimously approved, and requests made that it be read by the pastors to their people, and appeals made to the men and women of the churches for their prayer, counsel and gifts to aid in meeting the call which is now coming from China. So forceful is this admirable presentation given by Mr. Spear, that we seek to give it wider publicity by publishing it in full on another page of this issue.

#### SUPPORT OF MEDICAL MISSIONS

Without advocating special gifts to any particular department of foreign missionary work it is interesting to note that in medical missions \$5 will supply literature for two hundred patients; \$10 medicine and bandages for one hundred;

\$25 a hospital bed and food for one year;  
 \$30 a hospital evangelist for one year;  
 \$100 a branch dispensary for one year.

#### PROGRESS OF MISSIONARY WORK IN AFRICA

In the *Missionary Review* we find some interesting statistics regarding the progress of the missionary work in Africa. The estimated population of the continent is about 175,000,000. There are about 2,470 Protestant missionaries, and 13,089 native assistants at work. To date there are about 527,000 adherents to the Christian faith, in addition to about 225,000 communicants. These Christians have about 4,790 places of worship. There are about 200,000 pupils in about 4,800 schools. Nearly 100 hospitals minister to the sick and suffering, while sixteen printing presses are kept busy, and supply Bibles in all the principal languages. The largest proportion of Christian population is in Uganda and Cape Colony.

#### PRESBYTERIAN FOREIGN MISSION CIRCLES

Reference has been made in these columns to the Presbyterian Foreign Mission Circles organized for the purpose of paying the foreign mission debt. These circles are organized in the missionary societies in groups of seven. Each member pledges to pray daily for foreign missions, to give the price of her winter hat toward the payment of the foreign mission debt, and to extend the movement by the organization of, at least, one other Foreign Mission Circle. We have heard of a number of these circles in which there have been good results. In a recent letter received from Mrs. Thomas Buckland, the general secretary of the movement, she says: "We are now on our fifteenth circle, and do not expect to go any further in our own church (Grand Avenue Presbyterian, St. Louis), as it has been thoroughly canvassed. We have sent in, up to this date, \$245, and expect this movement to bring in an average of

\$1 per member—\$500." Mrs. Buckland writes that the movement has been such a blessing to the church that they have decided to change, or extend the plan to apply to spring hats, and "during March we are urgently presenting the movement before the Presbyterial and Synodical Unions in Missouri." It is interesting to remember that the Presbyterian Foreign Mission Circle movement originated in the remark of Mrs. P. F. Price, of Nanking, China. "If every woman in the Southern Presbyterian Church would give the price of her winter hat, it would wipe out the debt." Our correspondent says: "Our motto is 'A hat for the debt' and we pray that the Lord who accepted the loaves and the fishes will accept our small sacrifice and multiply it for His glory."

#### SUMMER CONFERENCES

The Summer Conferences are increasing in number and efficiency each year. The following conferences will be held this summer on the dates given: Southern Young Men's Christian Association College Students Conference will be held at Blue Ridge, N. C., June 14th to 23d. Immediately following the Student's Conference will be that of the Missionary Education Movement, beginning June 25th and closing July 4th. The first of what it is hoped will be an annual conference, held in the interest of the various causes of the Southern Presbyterian Church in the Synod of Mississippi, will be held in Jackson, June 18th to 30th. The Kerrville Texas Conference will be held as usual during the month of August. At Montreat this year there will be the usual conferences covering the various activities of the work of the Church. The Foreign and Home Mission session is fixed for about the middle of August. A summer meeting devoted largely to missions will be held at Plumbtree, N. C., the third week in August. The Interdenominational Missionary Conference which has been held for a number of years at Monteagle meets this year July 16th to 18th. The Executive Committee



of Foreign Missions will be represented at these conferences by returned missionaries and others. The editor of the Foreign Mission Department of THE MISSIONARY SURVEY will preside at the Missionary Education Conference at Blue Ridge June 25th to July 4th, and will participate in the programs at the other places named. The reports indicate that the Southern Conferences of 1912 will be well attended, as they are all held in the interest of church education it is certain the result will be an enlarged interest, and, therefore, an increased giving to all of the interested causes.

#### REFERENCE LIBRARIES

In supplying Denominational Boards with Reference Libraries to be used in connection with the Mission Study Courses, it was necessary to issue editions that would be certain to meet the demands. In some cases there have been a larger number of libraries gotten out than have been ordered. The Missionary Education Movement is offering these full sets at a very low price. The books in each set are standard, and would cost if purchased by single copies, about \$10.00. The Reference Library, includes a full set on India, The Moslem World, and South America. A set on any one of these countries, until the limited stock on hands is sold out, is offered at \$3.69 net, the express charges to be paid by the purchaser. It will be a pleasure to receive orders and have the books forwarded to such of our friends as may desire to make the purchase. Address Executive Committee, Foreign Missions Presbyterian Church, U. S., 154 Fifth Avenue, North, Nashville, Tenn.

#### BOOKS AND MAGAZINES

The Century Magazine for May contains the initial article in the series to be published on the life of St. Francis of Assisi. This article will be of special interest to readers of the Missionary Survey. "The Judicial Recall" is ably discussed by Bruce B. McCay. Without attempting to mention all the excellent features of this number of The Century we call special attention to the contributions by W. Morgan Shuster, on "Persian Women in the Recent Crisis," and the account of the work of the American National Red Cross Society, by George Griswold Hill. In this article mention is made, with illustrations, of the splendid work being done

by the Red Cross in the plague district of China. The description, with frequent illustrations, of the training the Red Cross Society is giving to the Boy Scouts will be read with interest. "The American Undergraduate," by Clayton Sedgwick Cooper, the cated in this country and returned as a fifth in the series of papers on the College Man and the World, will be widely read by those who are especially interested in the student life of America. Persons interested in Japan will find the descriptions of the Gardens of Kyoto and informing contribution on this phase of Japanese art.

#### WANTED

In response to the request made through these columns some months ago, we have received back files to complete the collection of volumes of the *Missionary* get the files of the *Missionary*, and we will now be especially grateful if any friend can supply us with a copy for July, 1877. If we can get this copy we will have a complete file of the *Missionary* from the first volume up to date.

#### PRESBYTERIAL UNIONS

The fourteenth annual meeting of the Woman's Home and Foreign Missionary Union, of Knoxville Presbytery, was held at Chattanooga in March. Fifty-one delegates were in attendance, representing eleven churches and fifteen societies. Eighteen societies presented written reports. Three new societies were organized during the year, bringing the total number in the Union up to nineteen. The total contributions of the societies during the year amounted to \$3,746.63, a gain of \$581.46 over the preceding year. The gain in reported membership was ninety-four. The report shows an increased interest in Missionary Study, Prayer Circles, and an unusual number of visits from missionaries on furlough.

The Union endorsed a presentation to the General Assembly of the overture to be presented to the General Assembly, asking for a General Secretary of Woman's Missionary Work.

## THE DREAM OF CHRISTIANITY

REV. JAMES I. VANCE, D. D.



REV. JAMES I. VANCE, D. D.

THE dream of Christianity is world-conquest. It looks forward to nothing short of the universal reign of Jesus Christ, the absolute surrender to Him of all enemies, and His undisputed and unending sway over the whole world.

It is a daring dream. There is a boldness about it which leaves far to the rear the founders of every other religion; a divine audacity in this dream of world-conquest, which captures the imagination, and fans heroism into a flame.

It is to be a conquest which not only makes converts, and leads certain privileged individuals out of every nation to cherish faith in Christ as a personal Redeemer, but which brings every realm of power, and every empire of experience and achievement, to its knees before that blood-stained Cross. For it means that commerce is to be Christianized, and made a part of Christ's kingdom, until the trade of nations shall come to Christ, and say: "Let me be Thy disciple and serve Thee." It means that the governments and kingdoms of the world shall be Christianized, until all authority and power shall cast its crown at Jesus' feet, and say: "Be Thou the King." It means that society in all its aims and struggles and aspirations shall come kneeling, and asking for the blessing of the man of Galilee.

It means that war shall be Christianized, and come tearing the arms from its rough shoulders, and piling its weapons beside the Cross of the Prince of Peace, saying: "Thou alone art worthy." It means that education and art and music and science and agriculture and exploration and invention and discovery, and all that can make itself felt, that can either help or be helped, shall acknowledge the crown rights of Him who won His Kingdom with a cross.

Yes, it is to be a great conquest. The sky of missions is a dome more vast than some imagine. When at last the time shall arrive for the world to sing the hymn of coronation around the throne of the Lamb slain from the foundation of the world, the voice of that mighty chorus will be as the music of many waters. The angelic choirs will be there, of course. The redeemed of the Lord will be there; but there will mingle in the volume of that great song not only the adoration of mankind, but the chant of a redeemed world; for God so loved the world; and just as at the fair, far beginning the morning stars sang, so at the glorious consummation, the whole round world will shout:

"Bring forth the royal diadem,  
And crown Him Lord of all."

This is the goal of the church. We are looking and living and longing and praying for the day when the Saviour's dream shall translate itself into reality. This is the campaign for which we are enlisted. In all and through all and above all and beyond all, we are seeking to win the world back to God.



## AN ANNUAL SURVEY

*The following facts are taken from the report of the Executive Committee of Foreign Missions to the General Assembly at its May meeting in Bristol, Tenn., 1912.*

## GENERAL.

THE additions by baptism in all the missions are reported as 3,510.

It is interesting to note that this is an average of 39 to each foreign ordained missionary. There is one common condition in all our mission fields—while they vary as to their needs in the way of equipment and reinforcements, there is uniform enlargement of opportunity in all the missions. In a few of the missions this enlarged opportunity is accompanied by a decrease in the actual working force of the missionaries. In every mission there is a larger field open than is possible to occupy because of the insufficiency of the number of missionaries and inadequacy of equipment. Two very notable events have occurred during the year in the way of provision for mission fields. Acting under the approval of the General Assembly of 1911, held in Louisville, representatives of the Korean Mission at home on furlough, were authorized to continue the prosecution of the effort that had been made by the Laymen's Missionary Movement to provide a fund adequate for the payment of the expenses of the missionaries and the purchase and erection of necessary buildings to fully equip the field.

## CONGO MISSION.

In the Congo, where the condition was most distressing, the most remarkable event at the General Convention of the Laymen's Missionary Movement, at Chattanooga, was the response of the number of volunteers and the immediate subscription of a fund adequate to send to the field as many missionaries of fifty (the total number called for), as can be used with efficiency. In the near future

it is hoped that twenty missionaries will be sent to the Congo Mission.

## BRAZIL.

Among the missions which the report of the Executive Committee mentions as deserving "special sympathy and commendation," is the North Brazil. The missionaries have continued their work under the most discouraging conditions—there have been political disturbances, failure of crops, and the general depression has made it especially difficult for the native ministers in this region to secure support while carrying on their work. Even with these discouraging conditions, the mission is able to report two churches that have undertaken full support of their pastors and the grouping of three others so as to make them independent of foreign help. One item in the report from North Brazil should arouse the Church to the need of that mission—owing to the hard times, students in the Seminary at Garanhuns have been compelled to give up their school work to earn a livelihood. The work of the Seminary has been temporarily suspended. Rev. George E. Henderlite has gone to the South Brazil Mission to assist in the Theological Seminary at Campenas until the return of Dr. Smith from his furlough.

The many friends of Miss Reed will rejoice in the success of the Girls' School at Pernambuco. It has prospered, notwithstanding the distressing lack of suitable equipment. In the report of the Executive Committee it is said:

"The personality of Miss Reed and of her assistant, Miss Douglass, has from the beginning given a character to this school that has made it more or less independent of equipment so far as securing patronage is concerned. The nuns opened an opposition school under the patronage of the Bishop of Pernambuco, but in spite of their superior physical equipment and of all the influence which the Catholic Church could bring to bear, they enrolled less than thirty pupils, while our school enrolled more than one hundred."



Another item of interest in connection with the North Brazil Mission is that at Natal fifty-two members left the church to join the Independent Presbyterian Church under the leadership of a former pastor. After the period of dissension and strife and consequent weakness, peace was restored and the church has taken on new life, completing the payment of the debt on its building, and have given a unanimous call to one of the native men as pastor.

The East and West Brazil Missions send very encouraging reports. The schools at Lavaras have made very steady progress. From the Boys' College a number of young men will enter the Theological Seminary at Campenas as candidates for the ministry. An item of encouraging interest is that these young men have had in the industrial department of the College at Lavaras industrial training, and it is, therefore, expected that they will be "a more independent and self-reliant type of native ministers than we could hope to develop at a school which gave the students no opportunity for self-support."

#### CHINA.

When the disturbed condition of the work in China is taken into consideration the progress of the work in our two missions during the year has been gratifying. There has been excitement and consequent disturbances in all departments of the work in the Mid-China Mission. The only station escaping riots of greater or less proportions was Kiangyin. At this station the work has proceeded without interruption during the entire year.

The schools at Hangchow, including the Boys' Union College, and the Girls' Union School, have been considerably interrupted, as have also other schools, including the school at Kashing, and others of the stations south of the Yangtze.

In the North Kiangsu Mission all of the stations were compelled to, in a large measure, suspend their work. For a time

all the missionaries, both male and female, were compelled to leave their stations by direction of the American Consul. In the early part of 1912 the male missionaries returned to their posts. In a number of cases the hospitals rendered valuable service in treating the wounded, and in all cases there was no manifestation of hostilities on the part of either the Imperialists on the Revolutionists against foreigners, and especially against missionaries. We suffered no loss of property, and the latest letters from the missionaries indicate that the work has been resumed. It is expected by the fall of 1912, when the missionaries return from their necessary summer vacations, that each department, including school and evangelistic work, will be resumed.

The changed conditions in China resulting from the establishing of the new republic, and the necessity of prompt action that the opportunities of the time might be used to the best advantage, a special conference of the Foreign Missions Boards of the United States and Canada was held in New York on February 29, 1912. Reference is made to this conference, and the famine conditions in China in the following paragraph from the annual report of the Executive Committee:

About sixty delegates and a considerable number of missionaries were present. It was the unanimous judgment of this conference that the recent revolution in that empire was one of the greatest movements in human history, and that the time long worked and prayed for had come, bringing the opportunity, as expressed in one of the papers read at the conference, "of meeting an inquiring people with the life and light they are seeking." That this nation, which heretofore has maintained an attitude of hostility to all foreigners, including missionaries, and of supreme contempt for those of its own people who had professed Christianity, should now be gladly welcoming the leadership and advice of missionaries in political as well as in religious matters, and should have started upon its new career as a republic with a thoroughly tested Christian at its head, is a state of affairs that must be regarded as little short of miraculous.

A typical incident of the situation is that a Mohammedan temple in the city of Soochow has recently been purchased by our mission and is now in use as the home of the George C. Smith Girls' School of our mission. It is believed that many of the heathen temples in China to-day could be purchased almost for a song and utilized for Christian schools and chapels, if our missions could be made ready, by sending them sufficient funds and reinforcements, to occupy them.

The prevalence of famine in even a worse form than that of the two previous ones has been a distressing feature of the situation. This condition has prevailed chiefly within the bounds of the North Kiangsu Mission and the members of that mission have given themselves, as heretofore, unremittingly and heroically to the work of famine relief. This, together with the revolutionary disturbances, has put a stop to almost all direct missionary work in that mission for a large part of the year. Some of the men have stayed at most of the stations, but the women have been assembled in Shanghai in obedience to the call of our consular representatives. The work has gone on with some interruption at the stations of the Mid-China Mission.

Those who know the Chinese best are hopeful of their capacity to administer successfully a liberal form of government, and believe that as soon as the famine conditions disappear things will settle down to a state of peace and quiet and the missions can carry on their work under far more favorable conditions than ever before.

As the church faces this great crisis and opportunity, it seems that we might almost hear the voice of her Lord saying to her: "O that thou mightest know, even thou, in this thy day, the things that belong to thy peace."

#### KOREA.

The same condition of readiness to hear the gospel is found among the people of Korea that has prevailed in that field for several years. The spirit of revival still prevails in the native church, manifesting itself in the intense eagerness of the people in their attendance at religious services and meetings for Bible study, and in the same enthusiastic evangelistic fervor that has characterized this church from the beginning.

The fund or the complete equipment of the mission has all been subscribed and a very large proportion of it sent in and forwarded to the field. With the exception

of two physicians and one or two more men for teaching work, all the reinforcements at present needed have been secured, and the funds have been pledged for their support. It is to be hoped, therefore, that the day is not far distant when we shall be able to report that the gospel has been preached and a church established in every city and village in the territory occupied by our mission.

The problems growing out of the Japanese annexation of Korea are of the gravest character. It is reported that a large number of Christians in Northern Korea have been arrested on the charge of conspiracy against the government. The wisdom and discretion with which the missionaries have conducted themselves in the difficult position in which they are inevitably placed in a situation of this kind is worthy of all praise.

#### MEXICO.

The political situation in Mexico has given us much anxiety lest our work in that field might suffer from anti-American sentiment developed by the enforced application of the Monroe doctrine or by the fear of it, which would have practically the same effect, in the relations of our government to that of Mexico. The general condition of political excitement has been unfavorable to religious work of all kinds, but as yet no occasion has arisen for the work to be stopped at any one of our stations.

Three graduates from the Seminary at Mexico City have settled in our field and have greatly strengthened some of the weak places in our line of battle. It is the plan of our missionaries to withdraw from membership in the native Presbytery and establish a completely self-governing church just as soon as a sufficient number of properly trained native ministers can be secured to conduct the work of the Presbytery in a satisfactory way. We believe, therefore, that the funds which we have been expending on the necessary help of theological students have been one of the best investments we have



been able to make in the work of this field.

The work of the Graybill Memorial School has been carried on under very great difficulties for lack of equipment, but with a zeal and enthusiasm on the part of the missionaries worthy of all praise. The school could have at once a large patronage from the wealthier classes that would make it largely self-supporting if only decent buildings could be erected and the mechanical and agricultural departments be supplied with American teachers.

#### CUBA.

Our work in Cuba has been very greatly crippled by the loss of three of our missionary families on account of serious illness, leaving only three male members of the mission now on the field. Owing to our financial condition it has been impossible for the Committee to supply these losses by sending out reinforcements. As an offset to this discouraging feature of the work, the mission is rejoicing in the acquisition of three young men to the ranks of the native ministry, all of whom are now doing effective work. One of these young men gave up a business from which he was receiving four times the amount of his salary as a minister, in order to take charge of the church as pastor, in which he has previously served as ruling elder.

The work of the schools has been greatly hindered by inadequate equipment, but in spite of that fact they have been an important factor in building up the church. If they could only be adequately equipped, the work which they could accomplish in the development of a native ministry and leadership would greatly hasten the coming of the day when the church in Cuba would need to ask no further help of the Mother Church, except to be remembered in its prayers.

#### JAPAN.

While there has been no phenomenal growth of our work in Japan, the general situation in that field is encouraging, with the exception that some complications

have arisen in connection with the action of the government in requiring of pupils in the schools the observance of certain religious rites in connection with the ancestral worship that are deemed by many to be inconsistent with a profession of Christianity. The report from the field, however, states that this action of the government has been very severely criticised by the native press, and it is believed that public sentiment will very soon bring about a change in the situation.

The plan of affiliation between our mission and the native church, adopted one year ago, has demonstrated what was claimed for it originally, that it was the plan that would secure the fullest practical co-operation with the least possible friction.

Twenty students have attended the Theological School at Kobe, two of whom are in the graduating class this year. We regard this work as second in importance to none that any Christian mission is doing in Japan at the present time.

An interesting feature of the Kochi work has been that which Mr. McIlwaine has been doing in the prisons, by correspondence, one happy result of which has been the conversion of one of the prison guards, and the consequent happy change in the manner of treating the prisoners under his care.

Attention is being called more and more to the fact that in the carrying on of the mission work in Japan the evangelization of the country districts has been heretofore greatly neglected. For this reason, notwithstanding the large extent to which the Japanese nation has been influenced by Christianity, the masses of the population are still unevangelized. Considering the position of political, military, and intellectual leadership which Providence has assigned to this nation in the Orient, it would seem that there is scarcely any one thing now confronting the church, connected with its missionary *propaganda*, that is more important than the speediest possible accomplishment of this specific task.



## THE WORK IN THE HOME FIELD

### EXECUTIVE COMMITTEE ORGANIZATION.

During the past year the Executive Committee has been organized by the appointment of the following sub-committees: Business and Finance, Literature and Education, Candidates, Laymen's Missionary Movement, Home Development and Administration, and Committees on Fields: (a) Africa, (b) Latin-America, (c) China, (d) Japan and Korea, a Committee on Policy and Methods, and Women's Work.

All business transacted through these sub-committees is submitted in written reports at the regular monthly meetings of the Executive Committee.

### MISSIONARY EDUCATION DEPARTMENT.

Special attention has been given this year to the establishment and development of foreign missionary education in all departments of church activity. This work, under the general supervision of the Committee on Literature and Education, has been in charge of Rev. H. F. Williams, editor.

As a beginning in the promotion of a systematic course of missionary education in the churches, communications were sent to the pastors to ascertain how many churches would join in having a missionary meeting at a regular time each month. Two hundred and one responses to this circular letter wire received up to March 31st. Arrangements have been made for the publication of literature that will be helpful to pastors in the preparation of a program for the monthly meetings. The plan will go into operation with May, and will be continued energetically during the coming year.

A second step preparatory to a course of missionary education in the Sunday-schools has been the sending of a letter to the superintendents of all the Sunday-schools, asking co-operation in the presentation of a brief missionary program once

a month to be used in connection with the opening or closing exercises of the Sunday-school. The correspondence indicates that there will be a prompt response in sufficient numbers to justify the preparation of the program, and the work will be introduced beginning with the Sunday-school Foreign Mission Day in May, to be followed with brief programs relating to the work of our different mission fields in June.

In compliance with the recommendation of the General Assembly the study of our own mission fields has been continued during the year, with "In Four Continents" as the text-book. The promotion of mission study has met with encouragement, and with each year a decided gain in missionary knowledge is evident. Among the books that will be announced for the Mission Study course in young people's societies and junior bands will be a text book relating to our missions, especially adapted for use among young people.

Co-operation with the Laymen's Movement in their educational plans has been profitably continued during the year.

A summary of the report of the Educational Department shows a very gratifying advance in all lines of missionary education during the year, with foundation work that promises a still larger advance during the coming year. The committee is confirmed in the belief that foreign missionary education can be most efficiently promoted through our office because of the twofold relationship the Executive Committee sustains to the work abroad and to the home base.

### WOMAN'S WORK.

In the report to the General Assembly the Executive Committee again make special mention of the fact that the women maintain their leadership in enthusiasm, interest and per capita giving to the cause of foreign missions. The total contribu-

tions of the women through their societies for the year ending March 31, 1912, amounted to \$75,933.00. This by no means represents what the women actually give to the cause, inasmuch as it is well known that a very considerable proportion of the money coming into our treasury through the ordinary church collections is given by the women.

The report of the Executive Committee mentions the enrollment of 2,000 women's missionary societies and 800 children's missionary organizations. Seventy-five new Mission Study classes have been reported.

The Executive Committee would express its cordial sympathy with the movement for a more complete organization of our Woman's Work, and its readiness to co-operate heartily in whatever steps the Assembly may see proper to take in that connection.

#### THE FORWARD MOVEMENT.

The Forward Movement was approved by the General Assembly seven years ago. The essential feature of the movement is the assumption by churches, societies or individuals, of a definite responsibility for a specified part of the work. The Executive Committee reported to the General Assembly of 1911, 853 churches and 104 individuals who had been enrolled in the Forward Movement under this method. This was a reduction of 35 churches from the number reported the previous year. The number of churches now enrolled in the Forward Movement is 808, a further reduction of 45. In requesting the cancellation of their Forward Movement subscriptions, the churches have almost invariably stated that this was being done "in order to introduce the Assembly's new plan of finance." The facts stated above show conclusively that the Assembly has never intended its new financial system to be so operated as to involve the abrogation of the Forward Movement, and of our Missionary Platform, of which the Forward Movement is a vital and essential feature. The Systematic Beneficence Committee itself has repeatedly stated,

with reference to the Forward Movement churches, that the new system was not intended to undo the results or interfere with the extension of the Forward Movement, but to build on it and co-operate with it.

#### THE LAYMEN'S MISSIONARY MOVEMENT.

The greatest single event in the work in behalf of foreign missions at the home base of the Presbyterian Church United States has been the holding of the Second General Convention of the Laymen's Missionary Movement. In its report, the Executive Committee makes grateful acknowledgment of the help rendered by the movement. In connection with the work of the movement, the report says:

The full quota of reinforcements required for Korea has been secured, with the exception of two physicians, two trained nurses and one male teacher. It is expected that those still lacking will be secured at an early day. Rev. J. F. Preston and Rev. C. H. Pratt, who were authorized by the last Assembly to secure these reinforcements and the funds for their support by special effort during the present year, report that pledges for the full amount necessary to meet the entire cost of sending them to the field and sustaining them in the work have been secured.

At the General Convention in Chattanooga the most remarkable expression of interest ever known in any convention held in our denomination was witnessed in the number of volunteers for the Congo Mission that took their places on the platform, followed by spontaneous pledges for the sending of reinforcements to Africa, making possible the forwarding to that field in the near future, of about twenty missionaries. These subscriptions were made upon the basis of continuous support.

#### NEEDS OF THE FIELD.

Reinforcements are called for by the missions as follows:

The African Mission, which now reports twenty members, requests that its numbers be increased to fifty as soon as possible, and asks that if possible twenty of this number be sent out during the present year.



The North Brazil Mission asks for two additional single women for the work of the Pernambuco School.

East Brazil asks for two ordained men and one female teacher for the Lavaras School.

West Brazil asks for two ordained men.

Cuba asks for three ordained men with their wives to supply the places of three missionary families who have withdrawn from that field on account of failure of health.

The Japan Mission asks for nine ordained men and four single women.

The Mid-China Mission asks for four ordained men; two physicians, one male teacher for the Hangchow Boys' College, three lady evangelists, and one trained nurse.

The North Kiangsu Mission gives as its immediate need three ordained men, three physicians, three trained nurses and two lady evangelists. In addition to these they ask for two ordained men, two trained nurses, two male teachers, two physicians, and five single women, to be sent out as soon as possible within the next five years.

#### FINANCES.

The following is the summary of the annual report of the treasurer for the year ending March 31, 1912.

Our total receipts for the year were \$505,213.00. This is \$52,548.00 more than the receipts of the previous year.

Under the heading of "Funds Needed" the report of the Executive Committee to the General Assembly is as follows:

The Committee needs and could wisely use now for equipping and reenforcing the missions and carrying on their work for the one million dollars a year called for by the Assembly in our missionary platform. But at the request of the Assembly's Committee of Systematic Beneficence we present the following statement of the minimum need to enable us to carry on the work as at present organized and provide for its normal development during the coming year.

The estimates sent in by the missions at the beginning of the year for current work of the stations (*not including special objects*) amounted to \$390,000.

The General Assembly authorized a special

Korean campaign to secure twenty-one additional missionaries for Korea, thirteen of whom were to be men, and in estimating the cost of this reinforcement, the estimate should be made on the probability that these thirteen men would go out as married men, making the total number needed for the full equipment of the Korean Mission thirty-four.

As a result of the Laymen's Convention recently held in Chattanooga, a movement is on foot which this Assembly will be asked to endorse to send out at least twenty additional reinforcements to the African Mission during the present year. An average of three reinforcements for each of the other seven missions is certainly a minimum estimate of their claims and needs. If the plans now made and in process of being carried out should be realized in full, it will mean (including the twenty-three sent last year), an addition of at least seventy-five new missionaries to our force, and this will involve the need of a permanent annual addition to our income of at least \$75,000.

We give as the statement of our minimum need for the coming year the following:

Appropriations asked by the missions .....	\$390,000
Estimate of additional incidental, extraordinary and emergency expenses (average of previous years)	15,000
Support of 75 additional missionaries	75,000
Outfit and travel of same .....	30,000
Home administration (office salaries, rents, literature, traveling expenses office, Committee and missionaries in the United States .....	40,000
Present indebtedness .....	102,890
Total .....	\$652,890

By correspondence and personal solicitation, by the visits of returned missionaries to our churches, and the employment of young men under appointment as missionaries in the Forward Movement, by doing what is possible to promote the every-member canvass and the assumption of specific pledges for the Foreign Missionary work by churches and individuals, and by the vigorous prosecution of Mission Study and Education in Sunday Schools, societies and churches, and by cooperation with such plans as the Laymen's Movement may inaugurate, the Committee hopes that our church may come more and more to appreciate the opportunities set before us in the providence of God, and to feel the weight of the responsibility resting upon us and which we have acknowledged before God and men in our Missionary Platform, and so be stimulated to the effort and the sacrifice that are necessary, if our great task is ever to be accomplished.



## REPORT OF AUDITING COMMITTEE.

Following the instructions of the General Assembly, E. F. Leatham and Company, public accountants and auditors, with headquarters at Memphis, Tenn., known to be competent and reliable in their business, were employed to examine and audit the books of the treasurer, and also to make such suggestions about changes in methods as might be found desirable. This work was done in a most acceptable manner, and the following report submitted:

"Our investigation revealed no lack of system in the Committee's office; there were regular methods of recording and balancing the receipts, of verifying the bank accounts and recording all disbursements from the General and Special Funds. Careful and accurate accounts were kept of the pledges and contributions of the 'Forward Movement' Churches, and we were gratified to find that all receipts for Special Causes were deposited in a separate account at the bank and that, unless a Special Fund was being accumulated, the remittances for these Special Causes were made by the Committee that same day as the contributions were received. Still we consider the system too complicated and not in line with the latest ideas in accounting as found in the offices of large mercantile and manufacturing firms, which ideas are perfectly adaptable to the needs of the accounting end of the Committee's work. But our recommendations for improvements in the system of accounting contain no element

of censure for the present methods of the Committee, which are characterized by accuracy, carefulness and a desire to do things right."

## THE MISSIONARY SURVEY.

Following the direction of the General Assembly, the consolidation of *The Missionary* and *The Home Mission Herald*, under the new name of *The Missionary Survey* was made effective beginning with November, 1911. The representation in the one monthly publication of all the benevolent causes of the Church has been a popular move. The foreign mission section of the magazine, consisting of not less than forty-two pages in each issue, is, as heretofore, in charge of Rev. H. F. Williams, editor. It is gratifying to report that the necessary issue of the publication each month is in excess of 20,000 copies.

The edition of the Year Book of Prayer for 1911 was 6,000 copies, of which over 5,500 were sold. The edition of the Year Book of Prayer for 1912 was 7,000 copies.

As a help in the promotion of systematic missionary education, especially in the holding of the monthly missionary meeting in each church, copies of the Year Book of Prayer, which contains ten programs based on "In Four Continents," were sent free to all the pastors.

## OUR EVANGELISTIC WORK IN JAPAN

REV. CHAS. A. LOGAN,

Tokushima

OUR Japan Mission is working in seven of the provinces of Japan.

These provinces are like states in America, only the area is much smaller. The average population is about one million souls. Each province has a capital, and in these the missionaries have built their homes. Some of these capital cities, as Kobe and Nagoya, are very large, having a population of almost 300,000; but the other cities as Tokushima, Takamatsu and Kochi, are smaller, running from 40,000 to 70,000.

Of course, the first object of the missionaries was to establish a church in each one of these capitals. At first they rented buildings, and began the work of preaching and teaching the gospel to any one whom they could get to hear them, visiting where they could get a welcome, and gradually building up the little group. Then came the problem of the church building. The Christians are not the wealthy land owners; property is high, and it was a big undertaking, but at last the building was finished. Then comes the

problem of the self-support of the church, and in a land so full of people, where there are no vacancies waiting for the laborer, and where the struggle for existence is so sharp, it is not an easy task to provide the expenses of the church and the pastor. But this task has been accomplished, and now in Nagoya, Kobe, Takamatsu, Tokushima and Kochi we have self-supporting churches. We must establish many of these churches in these large cities before they will be evangelized, but we have made a good start. In Kobe, we already have three self-supporting churches, and four mission chapels; in Nagoya, two self-supporting churches and one mission chapel, and in the other cities one or two chapels in addition to the First Church.

Up to the present time, this work in these capitals has occupied the attention and most of the time of the missionaries; but now a great deal of thought is being given to the rural evangelistic work. We have made the discovery that three-fourths of the population of Japan live outside of these capitals, in the country districts, and these 38,000,000 people do not know the gospel of Christ. Now how would you go about the work of evangelizing one of these provinces, with its million people?

Let me get the picture of one of these provinces in your mind. Imagine a "V"-shaped valley, with the mouth of the "V" opening upon the blue Pacific, and the mountains that form the "V" gradually converging until they meet in the apex, fifty miles up the valley. Then out from the apex where the mountains meet, there flows a beautifully clear river, and runs right on down the middle of the "V," with green rice fields on either side, dotted every mile or two with a gray village, and followed by well macadamized roads until it reaches the Pacific, where river and tide meet. For convenience, the province is divided into ten counties, and each county has its county seat just as in America, and altogether there are 140 towns and villages that we must reach before the task is done. It is impossible for one missionary to reach all of these towns,

for the people are intensely industrious, and have no time to assemble and listen to his message in the day time, so he must spend the night if he expects to get a hearing; and he must come frequently if he expects to get results. For if there is one thing that we have learned in all these years it is that not one of these towns can be taken by a sudden assault, but we must lay a long siege against them. For these reasons, he can only visit regularly some thirty or forty of them. In his selection of what towns he shall visit, he naturally will be led to choose the more important county seats. With his evangelist he will preach in the hotels, meet and visit as many people as he can, get hold of a few enquirers, and at the end of a year or two of work, the happy day will come when some of the enquirers decide for Christ and are baptized. It is a day of small beginnings, but a great day for the missionary and the little group. Fortunate indeed will he be now if he has some faithful Timothy or Aristarchus, or Titus, whom he can put in charge of that little group and the work in that county.

This brings me to the great need for this forward campaign—viz., the need of an adequate force of Japanese evangelists, filled with the same spirit as the missionary, who will go anywhere, and preach at any time, men who have the faith and aggressiveness to build a congregation right out of the bosom of heathendom, who will teach one person as faithfully as teaching one hundred, and believe that the instruction of the children is the hope of the salvation of the nation.

The wise missionary will be in constant prayer for men of this kind, and he will no doubt find them among the Christians at Derbe or Lystra or Thessalonica or Colosse, as did the great apostle. We are fortunate in having our Theological School of Kobe, where they are given a thorough course of four years, and some splendid men are being trained.

I do not know how long it will take to evangelize our seven provinces, but I am sure that we cannot proclaim to the world that we have evangelized this province



until we have an evangelist in the last one of the 140 towns, regularly and definitely proclaiming the gospel message.

When we have located an evangelist in one of these country towns, rented a building for the chapel, and have regular services, we call it an out-station. From this center, the evangelist works out into the county. He will not be able to preach regularly in all of the fifteen towns in his field, but he will often visit five or six of them, teaching the children, and preaching to the few grown people who come to hear him. He will not be able to get an audience as easily as the missionary, and he must be willing to be looked upon as the hireling of the foreigner. His is not an easy place, and he will have plenty of troubles of his own. He may work for years in these towns without seeing any results of his labors. It is a trying time, but he knows that he is sowing the seed of the gospel, and some day some one will enter into his labors.

The occasional use of the magic lantern, with the attractive pictures of the scenes of the Life of Christ will not only greatly increase the size of his audience, but is also an easy way of getting the facts of the wonderful life of the Saviour into the minds of the hearers. Then the visit of the sympathetic missionary will be a blessing to him and warm up his courage, and freshen his mind, as they preach and walk together for a week in his field.

The missionary who is aiming to evangelize the million souls in his province must make much use of printed matter. In recent years the government of Japan has sent out trained teachers into all the country towns, and wherever one may go, he will find large new school buildings, with hundreds of children in attendance. Of the coming generation, there will be few to say: "I cannot read." Now, what the evangelist and the missionary need is good, interesting literature. It is not always easy to find just the tract or the sermon that touches the heart. The writings of most of the scholars are far too difficult for the general reader, so that the missionary and his evangelists may well

spend some of their rainy days in searching for, or preparing, tracts that will answer the needs of their field. In some of these provinces we are using as many as 100,000 leaflets a year. We are fortunate in having a good evangelistic newspaper at hand, and distribute about 1,000 of these a month among enquirers and others whom we are teaching.

Some missionaries make use of the mails. For the sum of two cents per hundred we can get the postman to leave a tract at every home in the city to which he distributes mail, and for six cents a hundred we may get them distributed in all the 140 towns in the province, and have the satisfaction of knowing that they are going into the houses of those who read.

I have already mentioned the schools all throughout the country, with thousands of children in attendance. The Educational Department has taken up an attitude of opposition to our work, and has purposely trained a host of teachers, so that they give little thought to religion. The result is that among these teachers there is the most appalling ignorance regarding Christian teaching, and they often tell the children false things about us and our work to keep the children from attending our meetings. But we must do what we can to put the gospel into the hearts of these children, for if they grow up as their teachers in absolute ignorance of Christ, it is difficult to tell how difficult the evangelization of that generation will prove to be, and what will be the future of Japan.

Here is the work of some of our lady missionaries and their Bible women. They get rooms near these schools, and invite the children in, as they are on their way home, and sow in their hearts the words of life. By holding meetings in this way at a different place every day, some of our ladies are able to reach as many as five hundred children a week. It is simply astonishing what a difference it makes in after years whether the children heard the gospel in their early days or not. "The entrance of Thy Word giveth light."

One of the most hopeful things that



has occurred recently is the change of the attitude of the government toward Christianity. The authorities have never recognized us before, and frequently have taken up an attitude of opposition to us, so that it has been difficult for officials and teachers, and all holding government positions to throw their hearts into the Christian movement. For this reason the attitude of some of the Christians in these classes has been one of quiet interest in the Christian work, rather than wholehearted enthusiasm.

But this year the Vice-Minister of the Home Department called together representatives of the three religions—viz., Buddhism, Shintoism and Christianity, and urged them to exert themselves yet more for the national morality. The government in this way has publicly recognized Christianity as one of the religions of Japan, and it may be that henceforth we are to have the favor of the government as an asset.

Our work is being welcomed in many of the silk factories, and here we have as many as 500 young people gathered together to hear the Way of Life. And our evangelists are invited to speak in the

railroad stations and in the work-shops. Sometimes the officials bring in their employees for many miles up the line, and have them listen to the Christian address of some prominent minister of the gospel.

"The harvest is great and the laborers are few." Our daily prayer is that the Lord will send more laborers. Our mission ought to have just double as many missionaries as it has now. I do not promise even then, that we could finish the task, but it may be that the end would then come into sight within the next twenty-five years.

The Japanese Church is taking over our churches that are approaching self-support, and doing what it can for the evangelization of the land; but the joy of the pioneer for many years to come will still be in the heart of the missionary and his evangelists. There are still 100 towns in this province, and 100 more in each one of our seven provinces that some Christian messenger may enter, and have the joy of the pioneer, the joy of knowing that his lips were the first to mention the gospel of God's love, and the grace of the Son of God. There are 700 towns yet waiting for the message of life.

## AT NANKING, CHINA, AFTER THE REVOLUTION

REV. J. LEIGHTON STUART

OUR Nanking letters have for the past few months been chiefly occupied with what the imperialists or the revolutionaries were doing with our city, all of which has had a very practical consequence to us and our interests. It now appears that even our glory as the pre-provisional capital is to be short-lived, that the provisional capital will be removed to Peking in a few weeks, and the permanent capital be located in that city or Wuchang. At any rate, we had a most interesting taste of living in a capital, and that at the supremely interesting stage of the new republic. Some of us missionaries have also been privileged to know the president and the little group of idealists who with him have brought the new order into reality. It has been a

fine encouragement to our purpose in working here in China to observe what a large proportion of these men are products of our mission schools and professing Christians, sons of pastors, or at least western educated men free from the old superstitions and ambitious to have their country share in the standards of our Christianized political and social morality.

But just now during the opening days of our Seminary and Bible Training School it is more interesting to write of it—and no less encouraging. Our enrollment is remarkable judged by previous experience. Heretofore the Seminary department for college trained men has been a small fraction of the whole and chiefly composed of those who now would not be accepted. This year we have in all thus

far 56 students, of whom 29 are in the seminary as against 27 in the B. T. S. In other words the educated men are actually in the majority! This is more encouraging yet when it is noted that the new Junior class has 18 men, with only 11 in the Middle class. Owing to our attempt to



COVERED BRIDGE ON GRAND CANAL, HANGCHOW.

raise the standard there is no Senior class, which means that two years ago we had no student to enter the seminary proper. In the B. T. S. there are 20 old students and 7 entering. We are sorry to see the smaller number of men entering the Training School, but it is delightful to

have such a large crowd of college students coming to us.

Of the total number, there are 28 students from the Presbyterian Missions—15 in the Seminary, 13 in the B. T. S. The Methodists have (including two from the Southern Mission), 16 men—12 in the Seminary, 4 in the B. T. S. The Disciples Mission has 8—1 in the Seminary, 7 in the B. T. S. There are also four from the Adventist Mission. Hangchow College has about 13 in the Seminary proper, or nearly half of the total enrollment.

We are also in a fine humor over our two new professors, Dr. Price, of our own Mid-China Mission, and Mr. Djang Yung-hsueh, of the Methodist pastorate, who are associated together in the department of theology. Mr. Djang, the youngest member of the faculty, is a graduate of the University of Nanking, an accomplished English scholar in addition to having an excellent Chinese education, an exceptionally thoughtful preacher, and a young man of fine spirit and fervent piety.

All this and nothing about the medical school. But this is not to open until next week, Dr. Shields will not fail to enlarge on this topic when his turn comes. His students have been so busy serving their country in Red Cross and military hospitals that it is a pity from their standpoint that there has not been more fighting in the process of erecting the republic. Although there has been no effort to secure new students in view of the incipient stage of the school's development, yet over ten new students have already passed the required entrance examinations, and will be received.

## BIBLE SCHOOL WORK AT SOOCHOW

MRS. H. C. DU BOSE

THE class of Christians from the country churches has just been here in Soochow for the study of the Scriptures. There were not as many this year as usual, because the early spring set all vegetation springing up so the farmers had to hurry out to their fields

to get ready for the planting, also the meeting of the Synod caused the time of this class study to be a little later than usual, however, all seemed to enter into the lessons with willing zest and pleasure. The study began each morning at 8 o'clock, then a short recess for the noon



meal, then an afternoon session with another recess for supper, which was followed by a night session. On the Sabbath they all attended the Sabbath-school, where the men were in the large Bible class, and the women were in the women's Bible class. One lesson was on Dorcas, Peter's wife's mother, and other women of the Bible, as one woman remarked, "Is all that about women in the Bible? Why, all my life I've heard people say, *only a woman; only a woman*, until I thought a woman was too contemptible a person to be mentioned, yet God seems to care for her. That is so good."

The morning service followed the Sabbath-school, after which came the "sitting together in heavenly places," around the Lord's table. 'Twas new China; people with new hearts, new hopes, new aims, new desires. The old China of forty years ago, when "none knew the Lord" here in Soochow, has passed away with the mud and wood and paper idols. If the Holy Spirit might be poured out upon us now, what an ingathering there would be—not only in these two city churches, but in all those in the country. The afternoon service was not finished until nearly 5 o'clock, and the Sabbath day was closed with a good evening meeting after supper. The class also studied on Monday, and that night they were much delighted with a magic lantern entertainment, ending with refreshments handed around. Early Tuesday morning most of the guests had gone, so the regular duties began once more, of school work, Bible study with native assistants, meetings at the chapels and visiting among the people.

The Girls' School is flourishing, while the Boggs' Boys' School has opened with twenty-four, and more are expected, both schools are busy little hives of learning.

Peace seems to be settling down on the country, but as the soldiers are gradually being disbanded the robbers and pirates increase exceedingly. So many, many people are out of employment now. All of the old style class of teachers have nothing to do; it is only those who can teach

the new methods who find employment. Barbers have nothing to which they can turn to make a living, for with the queues cut off there are no more heads to shave. Those who lived by work on the jade stones are all in despair, for people use the jade ornaments no longer on their headgear—neither the women, nor the men, nor the children. The weavers have very much less to do, as so many of the wealthy men have now put on foreign clothing, when they used to wear such beautiful silk clothing—trousers, long robes and short silk jackets. Now the demand for all this silk has stopped. Only the ladies will wear it hereafter.



CHINESE BIBLE WOMEN.

The old-time hat stores have all closed, as nothing is worn now by the men save the caps and foreign hats. The idol shops have no work. Who wants a mud or wooden God now? The incense stores are closing. No demand for incense. The paper money has no market now, and all the shops which used to drive such a thriving business making paper houses, paper furniture, paper men and women, paper clothes, paper sedins and clothes for the dead are all hopeless, as starvation stares them in the face. How China is to keep the wolf from the doors of her sons and daughters at this time is a problem. Perhaps, 'tis God's way of making her open up her coal, iron, gold and silver mines, so as to give these teeming millions some work to do.



There is plenty of work for us all to do, both in the city and in the country, and just now we are so short of workers. Pray with us that many native men and

women may be raised up, willing to work and suffer for Christ, and that His Church on earth may be saved from the evil of the world.

## A CONFERENCE ON CHINA

A Message to All the Churches of North America

ROBERT E. SPEER

THE representatives of the Foreign Mission Boards of the United States and Canada which are carrying on missionary work in China having carefully considered together the situation which China presents at this hour to the Christian churches, desire to address this word to the Christian forces which are at work in the new republic and to the Christian agencies in North America to which China has looked and is looking now for her main sympathy and assistance.

The whole world is agreed in recognizing the character of the change that is taking place, the magnitude of the interests which are involved, the comparative peacefulness of the crisis, or the significance of the fact that a great and ancient race is undergoing in the period of a decade a radical intellectual and spiritual readjustment, it is evident that it is given to us to witness and have part in a vast movement whose consequences will affect the whole world and be unending.

This movement, we believe, may become, by God's grace, if the Christian Church is faithful, the regeneration of a nation. For no change of institutions, of political principles, of social order, or of economic conditions can avail to satisfy the deep needs of which China has now become conscious. Political reformation requires a new moral and religious life. All that China has had that is worthy she needs now, and with it she needs also and seems now prepared to receive, the new conceptions of the gospel, and not these conceptions only but also the power of God in Christ by which alone they may be realized in the life of the nation in this new and wonderful day.

The time, for which we have long worked and prayed, appears to have come at last in a measure and with a momentum beyond our faith, and we rejoice with the Christian agencies at work in China, with the 11,661 leaders of the Chinese Christian churches, with their 278,628 members, with the 4,299 missionaries from Western lands in the unique opportunity which they possess of meeting an inquiring people with the light of life which they are seeking, and of offering to them and to their rulers the knowledge of the Lord Jesus Christ, the one true Leader and King of men.

We rejoice in the measure of unity already attained by the Christian forces in China and in their ability in this hour, without waste or discord, to present to the Chinese people the one faith which we all hold and the one Lord whom we all follow. We rejoice that so many of the men who have wrought for China in the time of national need have been Christian men who have borne their great responsibilities with Christian fidelity and sought to serve their country with Christian unselfishness. With a Christian Church united in its mission and with Christian men serving the State in patriotic and religious devotion, we believe that the prayers of many hearts will be answered that, on the one hand, a pure and unconfused gospel may be preached to the nation, and that on the other hand the Christian spirit, unmixed with secular misunderstanding or personal ambition, may control the minds of men who are to bear rule and authority in the new day.

In the effort to which the Christian forces of the nation will now give themselves with a new zeal, to carry the gospel

far and wide over China and deep into the life of the people, we desire to assure them of the sympathy and support of the churches in the West, and we now make appeal to the home churches to meet the emergency with unceasing prayer and unwithholding consecration.

We earnestly renew the appeal made by us in January, and supported by President Taft, the American Red Cross, and the China Famine Relief Committee for generous contributions to save the lives of the 3,000,000 people in China who face starvation unless help is given at once. (Contributions may be sent to any Foreign Mission Board, to the Red Cross, or to the Relief Committee, 1 Madison Avenue, New York.)

Especially we ask the churches to pray:

For the people of China, this great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is now called upon to deal with enormous legislative, economic, educational and moral readjustments.

For the Chinese Christians, who share in full measure the privations and problems that are the common lot of their countrymen.

For the missionaries and their work, the adequate expansion of Christian education and evangelization and the adaptation of mission methods to the needs of the present situation.

For full religious liberty in China.

For perfect union among the Christians of every name.

For a spirit of true independence on the part of the churches in China and of perfect co-operation with the missions of the churches of the West.

For guidance of the new leaders of China, that they may be Christian men and may lead their land forward in wisdom and peace.

For the purity of the gospel in China, that it may not be misconceived, but that it may be known and experienced as the power of God unto salvation.

For a right attitude on the part of all governments toward the government of China.

For the Manchus and the Chinese alike, that they may find Christ.

So great an opportunity as God now offers in China is a sovereign summons. It demands of us an enlargement of our horizons, an expansion of our faith, an acceptance of our duty, and an eager and joyful exercise of our fellowship with Christ in ministering to the need of an awakened nation, and in hastening the coming of his world-wide kingdom by an unprecedented advancement. May the churches in China and in the West be found equal to this opportunity!

We request pastors to read this message to their people, and we appeal to the men and women of the churches by their prayers, their counsels and their enlarged gifts, to aid in meeting the call which is now coming from our Lord in China.

## THE POLITICAL SITUATION IN ASIA

ARTHUR JUDSON BROWN, D. D.

THE year has been characterized by extraordinary and profoundly significant political upheavals in several widely separated parts of the non-Christian world. There appears to be a general awakening of nations. The great ideas of brotherhood, of justice, of liberty, and of righteousness, which the Holy Scriptures teach and which exerted their first reconstructive influence in Great Britain, Germany and North America,

have been promulgated throughout the world and have begun to manifest their inevitable transforming and uplifting power. Men in non-Christian lands, who are not prepared to give their personal allegiance to Christ as Saviour and Lord, are being swayed more or less consciously by the teachings and the spirit of Jesus. They have become impatient of conditions in which they formerly acquiesced either through indifference or a sense of help-



lessness. New ambitions have been stirred. New wants created. A new protest against misgovernment and oppression has been engendered. A new spirit is abroad, and with mighty power it is overturning and recasting ancient institutions and deeply rooted customs. All India is seething with this spirit, and the British government finds itself confronted by administrative difficulties of a more formidable character than any which have arisen since the Sepoy Rebellion. Changes have taken place in Turkey and Persia, which would have been deemed incredible a few years ago. Revolution in Mexico has ended the iron rule of President Diaz, who, in spite of the fact that he ruled under the forms of a republic, was a dictator of the most autocratic type. Although he had brought an order and a prosperity to Mexico that it had never before enjoyed, the new spirit of the age made it impossible for the people longer to submit to that kind of a government.

Japan, which was the first of the non-Christian nations to attempt a reorganization of its institutions in harmony with the spirit of the modern world, is facing both at home and in Korea the special problems which grow out of that effort. Our own country is confronting similar problems in the Philippine Islands. And now, most stupendous and most significant of all is the revolution which the year has seen in China. Christendom has been amazed by the magnitude and also by the swiftness and decisiveness of that revolution. The nation which has the largest population within a compact area of any nation in the world, whose people have hitherto so lacked national spirit that they were not able to act together, a people who have had such insufficient means for intercommunication that it was difficult for one part of the empire even to know the conditions in another part of the empire, a people who have been proverbially conservative and slow moving, have suddenly shown a unity of movement and a solidarity and determination of action which would have been deemed inconceivable a short time ago. It is clear that

an enormous upheaval and reconstruction are taking place throughout great areas of the non-Christian world. There is nothing in history with which this upheaval and reconstruction can be compared, except, possibly, that which followed the Crusades in the Middle Ages; but even that transformation, great as it was, is dwarfed by the vaster transformation upon which we now look.

The tumult and bloodshed which have attended this upheaval in many places have been appalling; but we must be large-minded enough and have enough of the Christian altruistic spirit to discern the good that will surely follow. The Crusades were frightful evils and attended by horrors over which the world still shudders! but they broke up the stagnation of the Middle Ages. They liberated men's minds from iron-bound traditions. They gave new knowledge of other peoples. They awakened new aspirations, and they so changed the conditions which had hitherto repressed truth and liberty that they made possible a better era. May we not believe that the present upheaval in the non-Christian world may, in the providence of God, serve a similar purpose, and that even a new Europe followed the chaos of the Crusades, so a new Asia will follow the chaos of the present revolutions.

We need hardly say that violence is no part of the program of Christianity, and that the normal operation of the altruistic forces which it liberates would be peaceful. But Christianity stands for freedom and justice and righteousness; and where oppression and injustice and unrighteousness are entrenched trouble is inevitable. When that trouble develops, we are not to conclude that the Christian teaching was unwise or that Christianity is in any way responsible for violence. We are simply to recognize that righteousness is the enemy of unrighteousness, that liberty is the enemy of oppression, that light is the enemy of darkness. We could wish that the ruling classes everywhere would recognize and conform themselves to the reconstructive principles of life and lead



their people into the new era. Where they have done this, as in Great Britain and Japan, the period of reconstruction has been peaceful and glorious. Where they have set themselves against the new forces, as they did in France and as they are now doing in Russia and China, a period of internecine strife is unavoidable, and the violence of the strife is in proportion to the rigidity of the reactionary opposition. Our Lord himself forewarned us of all this. "Ye shall hear of wars and rumors of war," he said; "see that ye be not troubled; for all these things must come to pass, but the end is not yet."

The most solemn responsibility rests upon the Christian churches and upon their missionaries at such a time as this. They need to a remarkable degree a combination of wisdom, of patience, of fortitude, of courage and of firmness. Having been led by an imperative sense of duty to preach the new faith to the world, having declared those truths which always and everywhere awaken the minds of men, they must continue their work. They cannot set in motion such vast reconstructive forces and then abandon their efforts when the old walls begin to crumble and the air is filled with flying debris and clouds of dust. The overshadowing question to-day is whether the people of God

will be equal to the emergency, whether they will be frightened by the crash and tumult, or whether they will have the faith and determination undismayed to push their cause. If we think of the answer to this question from the viewpoint of the divine purpose and power, we shall, of course, unhesitatingly answer in the affirmative. But we are to consider that question from the viewpoint of the human as well as the divine. God has chosen to work through his people and will his people in Europe and America respond to his call? Will they see that the purifying and regenerative influences are so strengthened that they will be adequate to the colossal needs of the new era?

The opposing forces are numerous and strong. In non-Christian lands we have to contend against men who "set themselves against the Lord and against his anointed." We have to face all the inherited and formidably entrenched evils of superstition and unrighteousness. It is far easier to change the political institutions of a people than it is to change their characters in such a way that institutions which are theoretically better will be practically operative. It is already evident that there is to be a new Asia, but it is not yet evident whether the new Asia is to be better or worse than the old.

## REVOLUTION DAYS IN CHINKIANG, CHINA

J. C. CRENSHAW

**C**HINKIANG is one of the few places that had a large Manchu garrison and went over to the republicans not only peacefully, but the governor's yamen was not burned. The time of the change of rule was absolutely without violence. There was one manchu officer that would not give up for sometime, even after all the soldiers had agreed to surrender. He was some near relative of the Emperor, so you could hardly blame him. It was very interesting to hear the news of how he was going to act. They said he was being interviewed by a death runner. I inquired what that meant and they said that the messenger had a bomb concealed on his

body and he went to the yamen and into the presence of the general; if any one



CHINESE FAMINE HUTS USED BY REFUGEES.

dared to arrest him and have him kept away, the bomb would explode and all would be killed in that vicinity. This death runner was paying his visits at frequent intervals, giving the ultimatum of the republicans, which was finally accepted. Protection was promised the Manchu and they laid down their arms and evacuated the city. Owing to some bomb throwing that was said to have been done by the Manchus there was much feeling stirred up against the Manchus and there were several of the Manchus killed and some of their houses plundered. In company with three other missionaries I went through the Manchu city and saw many homes that had been left in flight and saw blood stains here and there that showed that there had been some violence. We found only one wounded Manchu and she was a young woman. We had her taken to the Red Cross Hospital that had been established here in connection with the British Concession. Her wound was not serious and she was well cared for. A soldier told us that the children of some of the Manchus had been thrown in wells. Blood was on the wells, so that seemed to bear out his statement. There has been no disturbance since that time in the immediate vicinity. Robbers a few miles from here started to robbing, but the villagers dealt very severely with them and the trouble did not last long. They buried alive fourteen of the robbers, and that is the last we have heard of robbing in that section.

What is the effect of the revolution on our work? Of course no one can tell what the final result will be, but just now there is a great amount of interest and all we need to do is to give the information and they are ready to receive it. The secretary of foreign affairs at Chinkiang told me that he was a Presbyterian. He speaks English well and seems to be a very intelligent man. He was trained in a mission school. This shows that the disability of the Christians has been removed to some extent and I think the promised religious liberty is at last realized. The native pastors of this place have formed a society to propagate the true doctrine of religious liberty and the meetings have been well attended, the building being hardly able to accommodate the crowd. Women who have always lived near the West Gate Chapel have come out to church this week, but never before, saying now since the new order of things has come and they don't have to worship their idols they want to know what to worship. People standing on all sides waiting to be told the story of Jesus and his love and so few people to tell it to them. There seems to be a thirst for knowledge that has not existed before. Two grown men came to Mr. Richardson and wanted to be admitted to the boys' school. They were over thirty years old. There was no room for them. The school building is filled to its capacity now and several boys have to be turned away on that account.

## GIRLS' SCHOOLS AT HSUCHOUFU

MISS MAY P. THOMPSON

THE "baby" institution of Hsuehoufu, the girls' school, is a very promising one. We opened China New Year in a wing of Dr. McFadyen's hospital, his former tuberculosis and "broken leg" ward! It was whitewashed and painted to cover up the germs, which proceeding must have been successful, as none of the girls have lost a day from school yet. Twenty-eight of the orphan

girls come every day, and thirty-five other pupils. We could have a great many more if we only had room. As the orphans and school boys and school girls take up so much room in the church, we have a separate service for them at nine o'clock each Sunday morning. It is an inspiring sight to see so many of them, about three hundred in all, and we hope great things for them in the future.



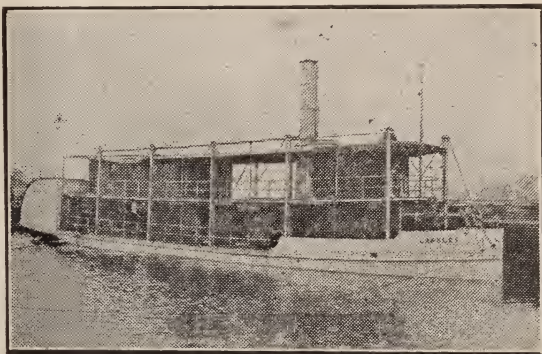
## THE FIRST VOYAGE OF THE NEW "LAPSLEY"

THE first *Lapsley* was a comparatively small steamer built with funds contributed by the Sunday-school children of the Southern Presbyterian Church, as a memorial to our pioneer Congo Missionary, Rev. Samuel N. Lapsley. It will be remembered that following the wreck of this steamer the Sunday-schools were asked to contribute funds to be used in building a second steamer. There was such a generous response that we were enabled to build in Glasgow, Scotland, a second, new and larger boat the *Lapsley*. After being built and tested on the Clyde, the steamer was dismembered and shipped in parts to Matadi. Under the general direction of Mr. Vass, assisted by Mr. Scott, with many native helpers, toiling through a summer of burning heat, the parts were assembled, and the new *Lapsley* was ready for her first voyage up the Congo, Kassai and Lulua rivers.

Mrs. Annie Taylor Rochester in her diary of her journey from the United States to Luebo has preserved an account of the memorable first day's voyage of the steamer. The following description of that day is given by Mrs. Rochester:

"Anchored by the bank of the river, at the edge of a dense forest, the *Lapsley* is a beautiful steamer. Of her first day's journey, we can say, 'well done.' We could but feel proud of our steamer, and be grateful to God that the mission is to have such splendid provision for communication between Leopoldville and our Mission Station nearly nine hundred miles away. We thought of the four-fold mission of the *Lapsley*. It will perpetuate the memory of that noble man, Rev. Samuel N. Lapsley, who gave his life out of the love he had for his Master, and his desire for the salvation of the millions of heathen in Central Africa. The steam-children who gave the money to make its er is also an honor to the Sunday-school

building possible. Another mission of the steamer will be that of bearing many an ambassador of the gospel to those who are pleading for the 'old, old story.' The completed and efficient mission boat, pronounced to be the best of its kind on the



"THE LAPSLEY."

Congo and its tributaries, is a testimony of the patience, perseverance and skill of Mr. Vass and Mr. Scott, the captain and engineer, and also to the faithfulness of the native helpers, who so successfully accomplish the tremendous task of getting the boat in shape for navigation.

"The morning of our departure from Leopoldville, we were all up early, and looked forward to our journey with some anxiety, but with more hope and happiness. We waited for the mail to arrive from Mattadi, that we might get all the letters from the friends at home for the missionaries in the far away stations of Luebo and Ibanj. Missionaries of other denominations came on board to extend congratulations and assure us of their prayers for a prosperous voyage up the rivers. They brought mangoes, goats, fish and plantain. The rather large party of us had a happy dinner together.

It was a sight worth seeing to go down on the lower deck and view the conglomeration of wood cutters, their wives, children, bags and baggage all mixed up



together. Native passengers and wood cutters all travel on the lower deck. There are bales and bales of freight. The woodcutters have all sorts of uncanny looking bags and bundles. As a rule they have no bedding. A few are the happy possessors of blankets and beds and are considered quite healthy. All this jolly, jabbering, or drowsy crowd stand, sit or lie about among the bags and bundles. Evidently they are a company of varied temperments. Some find things to laugh and talk about all day; others are grumbling and quarreling much of the time; and there are some who seem to pass all the hours in dreamland.

"The days come and go during about three weeks it requires to make the up river trip from Leopoldville to Luebo. We travel in day time and anchor at night. It would not be possible to pilot the boat at night and it is also necessary that the wood cutters use this time in renewing the

supply of fuel. There are many strange sights along the way. Here and there a hippopotamus, and at rare intervals an elephant may be seen. Sometimes we pass a village, but nearly all of the people have moved away from the shores on account of the oppression to which they have been subjected.

"At a few villages, services are held by the missionaries. Along the Congo river are scattered here and there the converts that have come down the river from Luebo and Ibanj. Regular prayer services are held on the "Lapsley" in the early morning during the day. We do not travel on the Sabbath, the day is observed as a time for rest and worship. At last we arrived at Luebo, and the shores are thronged with thousands of natives who gather on the banks of the Lulua, at the sound of the steamer's whistle to welcome the missionaries who are either returning to the field, or have arrived for reinforcement."

## KOREAN CHRISTIANS

Two Incidents of their Fidelity

J. V. N. TALMAGE

**A**N old man from one of the remote villages was called into the magistracy one day by a police summons. The man was very anxious as to what

the Japanese police would do to him. On his way to the magistracy he met one of the Korean pastors who told him not to worry, so he went on his way somewhat



GROUP OF KOREAN WOMEN AND CHILDREN

comforted, but with considerable uneasiness made his way to the police office. After announcing his name, the officer said to him that he had come a long distance and must be tired, and asked him to sit down and take a smoke of tobacco. This somewhat relieved his anxiety. A little while after the official asked him if he would not eat something, which was a great astonishment to him, and still further removed his uneasiness. Finally he asked the officials what was wanted of him. They told him that there had been a little affair in his village and they wanted to know the truth of it, and had sent for him because he was a Christian and would tell the truth. This is surely a strong wit-

ness to the character of the Korean Christian.

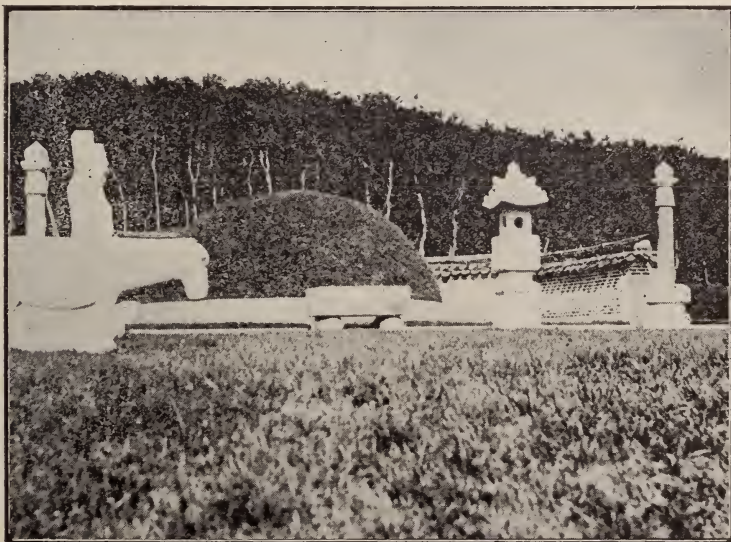
Another incident I heard was of older times. Several years ago there were many rebels who carried on a gorilla warfare against the government. Some of these cut off the topknot as a badge. A great many officials have adopted this custom. The officials arrested a man and were uncertain whether he was a Christian, and told him to sing a hymn, which he lustily did. When he had sung two stanzas they told him to stop, for they knew he was a Christian. "No," said he, "I have to sing the whole hymn," which he did. The Koreans rarely omit the verses in singing hymns.

### MOKPO, KOREA, ITEMS

THE following extracts from a letter received from Dr. K. S. Oh, who, it will be remembered, was educated in this country and returned as a graduate physician to work in connection with our Korea Mission.

at the Mokpo Station. He is boarding with Mr. and Mrs. Nesbit, but will move into Dr. Forsythe's new house as soon as his household goods arrive. Rev. Mr. and Mrs. Knox have moved to Kwangju.

My friends remembered me very generously at Christmas time. Among the gifts



QUEEN'S GRAVE, NEAR SEOUL, KOREA.

I do not know how to express my appreciation for the microscopical instrument sent through the Executive Committee. It will be of inestimable service in diagnosing

most valued are the medical works presented by the mission. They are of more importance to me than anything else. We have over cases. Dr. Harding was a welcome arrival



thirty patients to date in the dispensary. I have been asked to take charge of it for the year, that Dr. Harding may have uninterrupted opportunity to study the language. As I have work in the Academy also, you will see that I am quite busy. In addition to the clinic and the school work I have outside classes in the Academy that have about twenty boys—a few less than we had last year.

Kunsan Academy has been recently finished and the classes organized. It is the best building in Kungmal. The principal station at Kunsan is located something over a

mile from the city of Kunsan at the village of Kungrual. The work is drawing steadily everywhere, but with some disturbance from those who are opposed to Christianity. We expect to have a railway in operation from Kunsan to Seoul in March. This puts us in such connection with the outside world that we can get to Europe by all rail route. It is expected that this line will be opened to Mokpo within a year.

In my own family, which is rather large—my parents, two sisters, wife and five children—we have had excellent health.

## MATAMOROS GIRLS SCHOOL

MISS ALICE J. McCLELLAND

THE girls' school at Matamoros is growing slowly. There were sixteen boarding girls last year and this year to date there are twenty enrolled. The day school is larger, too, but better still, the school is growing in grace, more children go to Sunday-school. We are having the largest number in several years. All but five in the family are members of the church, and we have good evidence that these are not far from the Kingdom. The three Mexican teachers and the older girls have indicated their desire to serve in church work and visiting. The growth in the Sunday-school is a result of their efforts. We are moving

soon into larger quarters and will begin to introduce the industrial feature. Next year we hope to have a strong department of domestic science. We are praying for a teacher—a missionary for this work. We believe that industrial education is what the majority of the Mexican girls need, and that in making provisions for it we are helping them in the best way possible. For that reason we believe that God will bless our work, and will send us the domestic science teacher. Who knows but that this same paragraph may be read by one prepared for the work, and that God may hereby call her to the place.

## NOTES FROM LUEBO

THE following items are taken from a letter recently received from Rev. E. DeYampert, of Luebo, under date of February 20, 1912.

"Two weeks ago Dr. J. C. Pritchard left us for America, and now Mr. and Mrs. Seig, are just leaving on their regular furlough. Mr. Bedinger has just arrived, and met with a hearty welcome. It is not only pleasant for the missionaries to have the friends arrive at our station, but it is equally pleasant for those after a long journey by land and sea to reach their destination. It seems providential that Mr. and Mrs. Edminston have come at the time Mr. and Mrs. Seig are leaving, to take up their work at Ibanche, otherwise the mission would have to



CONGO CHRISTIAN FAMILY AT LUEBO.



seriously consider suspension of the work at that station. We are rejoicing that an effort is being made to supply us with the fifty workers within a few years, as we may be able to use them.

The opening of a mission in this part of the Congo by the Southern Methodist Church will be a great blessing. Bishop Lambuth and Professor Gilbert have just made an extensive trip through the Batetela country to the east of us, and our steamer the "Lapsley," has just gone to take them to Lusamba, where they will file application for a concession, after which they will return to America to arouse their churches to immediately

establishing the work. We shall be rejoiced to have the Methodist brethren with us, and will work with them in delightful unison. Their plan will be to build a small steamer that can ply the river at all seasons, while our "Lapsley" will take the heavier transporting from Leopoldville, making alternate trips to Luebo and Lusamba, as may be necessary.

We are looking forward to the return of Dr. Coppedge with his bride with delightful anticipation. Our prayers go with those missionaries who are returning to the homeland, and also with the missionaries who are coming out to take their places.

## WOMEN AND PATRIOTISM IN CHINA

MRS. H. C. DUBOSE

Soochow

[It has been often said that the Chinese were deficient in patriotism. This may have been a true statement in the past history of China, but under the new conditions a spirit of patriotism is seemingly moving the entire population. In the following account of a meeting of women will be found an evidence that not only are the men of China awake, but that the women are coming to the front in the cultivation of a patriotic spirit.—H. F. W.]

A LARGE assembly of Soochow's ladies gathered yesterday by invitation in one of the buildings put up for a girls' school. The object of the meeting was the cultivation of by the graduates of this school, and it was done in a very orderly manner. The time appointed for opening the meeting was 2 o'clock P. M. and the committee seemed much disgusted that they had to wait till after 3 o'clock before the ladies assembled. They remarked that nothing met on time in China except the railroad trains, but they hoped it would not be long before China waked to the necessity of being "minute men," and so saving time. The first thing on the program was a patriotic song sung by ten young ladies. Then a lady stepped on the rostrum to make her speech. She

said, "My subject is 'The Evils Coming to Our Nation from Being Ruled by Old Customs.' Suppose I wish to build a comfortable house, with four rooms down stairs, nicely floored, and four rooms up stairs. Some one will say 'it is not our custom to build a house that way; you must have the entrance room, with the two little rooms on each side, the open court, the reception hall, etc.' But I answer, 'I don't want that kind of a house; it is not comfortable.' Then my friend says, 'But it is our custom and you cannot do otherwise.' Then I say, 'I do not wish to worship ancestors,' and my friend says, 'But it is our custom and you must do it,' and so on, enumerating many things from which the Chinese now wish to turn away, and are exasperated because so many are still tied down by old useless customs. Another lady rose and spoke in a very literary style, not saying much of any importance, but displaying a fine show of literary ability. Next came another patriotic song by the girls. Then a lady rose and urged them to build their country on a firm foundation, that women were equal to men any day, only they had been held down by bound feet and want of education; now

they were to demand to be put on the same footing as men in everything. After her, came a lady who said, "I don't know what you ask me to speak for. I cannot read books, so have no literary words with which to please your ears, but I can tell you of the mistakes of my life and thereby show you how to avoid making these same mistakes in your journey through the world. When my first child came it was a son. Every one said that if it had been a daughter I could have nursed it myself, but that a son was too precious a gift to

When she sat down the committee insisted so earnestly that the only foreign lady there should address them, and the opportunity was so plain before her, that she dared not refuse to speak. Noting for them the first address about the house and not being ruled by old customs, and showing them in a few words that the most important thing in house building was the foundation, and telling them about the only true foundation there *was* to be had; then noting the eloquence of the second address, she congratulated



THEOLOGICAL SEMINARY STUDENTS, SOOCHOW, CHINA, 1902-3.

be entrusted to inexperienced hands. Therefore, they put my child in the care of a foster mother; the baby gave to her who nourished him the love that was mine by right: heartache number one.

One day a little playmate had a toy which my boy wanted. I did not allow him to take it, but when I left the room the nurse stole the plaything and only allowed my son to amuse himself with it secretly, telling him never to let me know anything about it as I would take it away from him. Thus my son was taught to lie and to steal: Heartache number two."

them on what had been accomplished by their girls' schools, so different from what it was forty years ago, when only one woman out of a hundred could read. In referring to the address on mistakes she told of the suffering which they all knew so well, as they had all passed through foot-binding in the past; she congratulated them on the free use of their feet, and urged them to "slowly, slowly go" in respect to "woman's rights" as the daily papers have been full lately of the demands of suffragettes in China asking for a voice in the government, threatening to throw



bombs if their request is denied them. explaining to them how women's bodies and women's voices were made different from men's, because women were designed to fill a different position from men, telling them of the old Roman who said, "Give me the mothers and I will be victorious," showing them how a woman's place was

at home training the sons and daughters with which they were blessed, and lastly congratulating the country on its schools, where geography, arithmetic, astronomy, etc., were taught and urging them to put in every school the best of all books the Bible, without which no nation could be built on a firm foundation.

## CHINESE WOMAN'S PRESBYTERIAL UNION

MISS MARY S. MATHEWS

Hangchow, China

OUR Chinese Woman's Presbyterial Union has just met at Tunghiang, and I am on my way home from it. I am traveling in what is called a "footboat." If your memory is good you will think of me with pity and pardon any irregularities you may observe. The railway station, 'Ah zah' is five hours by foot-boat from Tunghiang.

meeting like this one, although we have had several.

To me the most encouraging feature of all was the Bible readings given by Miss Yi, an old pupil and teacher of our Girl's school. The books selected for study were Ephesians and Habakuk, and it was wonderful to see the interest and enthusiastic enjoyment of the Chinese



SEVEN CHINESE GIRLS WHO MEMORIZED THE NEW TESTAMENT.

The system of education which has been followed through many centuries in China has been such as to train the memory to a wonderful degree. A young girl committed to memory the whole Westminster Shorter Catechism in a day and a half. It would be difficult to find in all the churches of the United States as many as seven girls who could repeat from memory the whole of the New Testament. Through the kindness of Rev. John Fox, Secretary of the American Bible Society, we are enabled to give our readers the opportunity of seeing the pictures of seven young Chinese girls, each of whom recited the whole of the New Testament.

We had a glorious conference. Mrs. McGinnis and the other ladies had been working hard for about two months on the program. Mrs. McGinnis said she had written over fifty letters about the arrangements. Above all the station had been holding daily prayer meetings to seek God's blessing on the conference, and the result richly justified all the labor expended. I have never seen a Union

women. When our Chinese fellow-workers begin to lay hold of and examine the scriptures for themselves, the Chinese church will become self-propagating.

Then it was wonderful to hear their discussion of the problems before them. patriotism. The meeting was controlled One Bible woman had a really learned paper of comparative religions, which the editor of "Women in the East" at once



appropriated and asked us to translate with the discussion which followed.

The title of this paper was "In what respect does the Christian religion surpass all others." It was simply grand to hear the thoughtful and original opinions of the women on this matter. About fifty

delegates were present and the Tunghiang Station has photographed them and I am sure they are going to write you a very interesting account of the whole conference. I was so delighted that I could not help telling you a little about it.

## A LETTER FROM MEXICO

MRS. W. A. ROSS

**R**EV. H. L. Ross and Miss Elizabeth McRae were married in the Presbyterian Church, Brownsville, Texas, on the evening of March 12th. Immediately after the ceremony they

received congratulations from many of their friends. They spent a few days with friends at Saltillo, Mexico, and were most delightfully entertained by the American friends and missionaries. They are now stationed at Linares, Mexico.

Rev. and Mrs. J. O. Shelby and Mr. and Mrs. R. C. Morrow leave the middle of April for their much-needed furlough. Mrs. Graybill after a two months absence in New York—undergoing treatment—is now back in Linares, to the delight of her many friends. She has since her return taken the work as treasurer of the mission.

Although the revolution continues in the republic, our work has not been hindered to a great extent. The evangelists are unable on account of robbers and brigands to make trips into the mountains. The foreign work on this side of the Rio Grande is very encouraging. In the past six months two churches have been built, and the lots for the Brownsville and Harbinger churches have been bought. Many young people are being brought into the fold.



SEWING SOCIETY, MONTEMORELOS, MEXICO.

Some of the members of the Sewing Society, Montemorelos, Mexico, with a quilt they made and sold for \$2.50. The money will be used to make a chair for the pulpit. The chair is being made at the Graybill Memorial School. The quilt is lined with soft wool which one of the members carded.

repaired to the mission home of Rev. and Mrs. W. A. Ross, where they received con-

## THE STUDENT VOLUNTEER MOVEMENT

DR. W. H. FORSYTHE

**S**OME twenty-five years ago the Student Volunteer Movement was organized at Mt. Hermon. The demand for workers on the mission fields are more urgent than ever. The Student Volunteer Movement seeks to secure the workers. Its watchword is "The Evangelization of the World in this Generation." Dr. John R. Mott, says of it: "I read this morning, a handful of corn dropped in the earth on the top of the mountain, the fruit thereof shall shake like Lebanon."

Its distinctive mission has been in its appeal for life. Thousands have responded to that appeal. These are scattered on every continent of the world. The Spirit of the living God is working with mighty power through them." Dr. Arthur J. Brown says: "It may well be that the future historian will count the Student Volunteer Movement as one of the most remarkable and significant movements in the history of the Church of God.

## NOTES HERE AND THERE

**T**HE First Church of Savannah, Georgia, in making an effort to place a copy of THE MISSIONARY SURVEY in the home of every member of the congregation, adopted the following plan: The matter was first brought before the session and the deacons, every officer taking the magazine. A committee of three elders was appointed to extend the canvass for subscriptions throughout the entire church, with the result of a large number of new subscribers.

At the Interdenominational Conference of the Women's Boards of Foreign Missions in the United States and Canada, held in Philadelphia, it was announced that the women's year of jubilee had produced considerably in excess of \$1,000,000 for the foreign boards, one hundred new missionary organizations, and 6,500 new members.

A report covering a decade (1901 to 1911) of the Presbyterian Church, U. S. A. (North), shows the following gain: Foreign missionaries, 715 to 1,030; native force, 1,841 to 4,353; organized churches, 386 to 763; communicants, 41,599 to 114,166; Sunday-school scholars, 38,127 to 152,057; receipts from all sources, \$957,537 to \$1,676,124.

The church having the largest membership in the General Assembly of the

Southern Presbyterian Church is at Luebo, Africa. It is also stated that the largest church connection of the Presbyterian Church, U. S. A., is at Elat, West Africa, including Catechumens. This is the largest Presbyterian congregation in the world.

Not all the large gifts to foreign missions are made by people in Christian lands. A wealthy official residing in Tientsin, the city from which Yuan Shih Kai made a model of municipal government, following his conversion gave twenty thousand taels (about \$14,000) toward the Young Men's Christian Association building fund. He also proposes to give ten thousand taels annually for the support of twenty of the best preachers he can find. Another expression of his interest in Christianity is shown in the plans he has for the settlement on land he owns in Manchuria, free of charge, all Christians who apply.

Mr. Cameron Johnson, who will be remembered by many friends in the places he has visited, gave a series of stereopticon views in connection with the Missionary Exposition in Cincinnati. He has recently been in the vicinity of Louisville, Ky. Good reports of his work are received.

## MISSIONS AND MISSIONARIES

Dr. J. G. S. Pritchard of our Congo Mission, was a welcome visitor at the offices of the Executive Committee in Nashville during April. He has recently arrived in the United States on his regular furlough. He has suffered considerable from fevers, but expects to recover his full strength in a short time. Dr. Pritchard's home address is Hodge, Miss.

Rev. and Mrs. D. W. Richardson arrived at San Francisco, April 23rd. Mr. Richardson has been compelled to return to this country on account of his health. It is hoped that under favorable conditions he will recover, and be able to return to his field.

Dr. and Mrs. W. A. McFadyen of Hsuehoufu, North Kiangsu Mission, are at home on their regular furlough.

Dr. R. M. Stevenson of Yencheng, North Kiangsu Mission, has been compelled on account of illness to return to the United States on sick furlough.

The announcement is made, with congratulations, of a son born to Rev. and Mrs. J. C. Crenshaw, February 21, 1912. Mr. and Mrs. Crenshaw are located at Chinkiang, China.

Rev. Lacy I. Moffett and family sailed on a Japanese steamer April 16th for the United States. Mr. Moffett is returning on his regular furlough. On arriving in the United States, Mr. Moffett, with his family, will go direct to New Orleans. His address will be care of Mr. John E. Rodd, 2705 Chestnut Street, New Orleans, La.

Rev. W. B. McIlwaine of Kochi, Japan,



writes of the interesting work he has been doing by a system of prison correspondence. He is now in communication with a number of prisoners. The following is an extract from a letter received from one of the prisoners.

"I have heard of you through others, and have been wishing to write to you every day, but have not done so. Recently God stood at my pillow and in a dream showed me his mercy. From that time I have been confessing my sins to God every day. I want you to help me to be saved. I have not thought about these things very much before, but now I know there is an awful future before me. Please send me God's book. I also want to hear your teaching. I am sure that if I can believe in the Christian God I will be happy day and night."

A letter from Rev. Chas. A. Logan reports a very successful series of meetings in the Tokushima Church. It was conducted by Japanese ministers. The attendance was excellent and some thirty persons gave in their names as inquirers. Mr. Tomida is the pastor of the church, and is reported as doing good work. This church is independent, which relieves Mr. Logan of much responsibility that he has hitherto borne, giving time for his attention to other places.

A recent letter from Rev. Charles A. Logan, of Tokushima, Japan, gives the good news of his convalescence from his serious illness in the early part of the year. He is taking up his country work slowly.

Miss Patton and Miss Curd are reported well.

During the convalescence of Rev. Charles A. Logan he is giving much time to the training for the ministry of an exceptionally fine Japanese boy. Mr. Logan in writing about him says, "He was a tax official, called as definitely as was Matthew, arose, left all, and followed Jesus. He will go to Presbytery for examination next month. I have taken him through the whole Bible, and will finish my course in a few days. I think he will be my Timothy."

During the visit of our editor to our mission buildings in Shikoku, it was a privilege to visit Ikeda, and form the acquaintance of Mr. Hirota, who is in charge of the work at that point. A recent letter reports that Mr. Hirota is doing good work. The missionaries say of him that "he brings inquirers right in and leads them to their knees—the very best way to come to the Lord."

Mr. Logan reports having baptized six young men in Ikeda, and there are others to follow.

The Korean Mission at the last annual meeting decided, for the present at least, not to attempt the establishment of a college as heretofore contemplated to be established at Chungju. The plan also included a change of plan from having an academy at each station, and having one for each Province. At stations where academies are not located there will be a subsidiary school, which will prepare the students for the college course. The mission decided to co-operate in the Union College at Pyengyang.

The First Presbyterian Church of St. Joseph, Mo., Rev. W. R. Dobyms, D. D., pastor, is supporting five foreign missionaries. Miss Lula Francis of the Hyde Park Church, St. Joseph, has been recently appointed by the Executive Committee of Foreign Missions to China. This church is a child of the First Presbyterian Church and will assist in supporting Miss Francis.

In the farewell meeting tendered Rev. C. L. Crane and his wife by the Hickory, N. C. Church, a map of the world hung near the pulpit. The upper half in green and the lower half in black divided the continent between Mohammedanism and heathenism. At the meeting, Mr. Crane gave his last message before sailing for the Congo. Into the darkness indicated by the lower section of the map, Mr. and Mrs. Crane will go with the Light of Life. Mrs. Crane, formerly Miss Louise Dixon, is one of five girls whom the little Hickory Church has given to missions.

## FOREIGN MISSION COMMITTEE NOTES

The Executive Committee of Foreign Missions met in regular session on April 9th in the Committee Rooms.

The following missionaries were appointed:

For Africa—Mr. S. H. Wilds, Columbia, S. C., Mrs. A. C. McKinnon, Batesville, Ark., Miss Louise McKay, Greensboro, N. C.

For Korea—Rev. and Mrs. P. B. Hill, Roanoke, Va., Mr. William A. Linton, Thomasville, Ga., Miss Anna Lou Greer, Galveston, Texas.

Miss Sarah F. Clarke of Midway, Ky., and Miss Rhoda C. Kilgore of Newberry, S. C., were appointed to be sent out when the way is clear, their fields to be assigned later.

Rev. D. Clay Lilly, D. D., offered his resignation as a member of the Committee, for the reason that he was unable to attend the meetings on account of distance. The resignation was regretfully accepted, and the vacancy was not filled.

The sub-committee on Cuba reported the crippled condition of the work in that mis-



sion resulting from the retirement of three missionary families during the past year on account of failure in health. The mission sent a very earnest and pathetic appeal that the committee would help them at least to the extent of filling the places of these three families, and requested that Mr. E. D. Torres, a young man from Cuba now at Union Theological Seminary, be sent to assist them during the summer. The secretary was instructed to correspond with Mr. Torres and arrange for his going to Cuba for the summer, and also to write the mission a letter expressing the sympathy of the committee to the very serious conditions now tion and our purpose to help them as soon as possible.

The secretary called the attention of the committee to the very serious conditions now prevailing in Korea in the relations of the Civil Authorities and the Native Church, and was instructed to keep in close touch with all the Mission Boards having work in Korea, with the view of co-operating with them in any effort that might be made for the relief of the situation. Attention was also called to the special call for prayer for the church in Korea recently published in the church papers.

The chief business of the meeting was the adoption of the annual report to the General Assembly, which will be furnished to the church papers for publication as soon as it can be gotten ready for the printer. The report gives a general survey of the work in

all our fields, showing that the blessing of God has been upon the work everywhere, and setting forth the remarkable manifestation of the power and Grace of God, especially in China, Korea and Africa.

The treasurer's report showed total receipts of \$505,213, a gain of \$52,548 over the previous year. The amount of the debt still remaining is about \$103,000. The exact figures will be given by the treasurer in his statement. This year, as last year, there was a large amount contributed for "special objects" not included in the work provided for in our regular appropriations. This, of course, explains in part why, with such a handsome increase in total receipts there was not a larger reduction of the debt.

The number of additions to the various churches in our mission fields during the year was 3,510, an average of about 39 to each ordained worker. The number is about 300 less than was reported last year, which was due to the fact that the African Mission was not able to send one of the missionaries to visit the out stations and receive those who were ready for baptism, on account of the small number of workers in that field. It was felt that the report of the year's work was one which calls for profound gratitude to God for His blessing on the work and which should encourage us to the exercise of a larger faith and a more earnest consecration during the coming year.

S. H. CHESTER, *Secretary.*

## A HOME MISSION CHURCH AND A FOREIGN MISSION DEBT

The Mercedes Missionary "Hat Band"

VIRGINIA C. STAPLES

"A tribute of a free-will offering of thine hand, which thou shalt give unto thyself the use of tobacco for one the Lord thy God, according as the Lord week, and apply the amount thus saved to the foreign mission debt? If our church women and men will adopt this plan of

Wishing to express their gratitude to self-denial, an abundant provision will be God for their own spiritual blessings and made for the foreign mission debt. Is privileges, in their home mission church, this asking too much? He gave His life the women of Presbyterian Missionary for you!

Society, at Mercedes, Texas, have each pledged the price of her spring hat to help lift the foreign mission debt. A struggling home mission church is in the lead! Who will fall in line?

Will the men of the Southern Presby-

VIRGINIA C. STAPLES,

*Field Secretary Woman's Miss'y Union,  
Mercedes, Texas.*

Send contributions to W. H. Raymond,  
Treasurer, Nashville, Tenn.

## WOULD YOU TAKE IT FOR THE MASTER

L. W. M.

The following lines were written by a mother who has two sons and one daughter who are enrolled as volunteers for the Foreign Mission field. In the lines reference is made to the contribution of a greatly valued diamond by a devoted missionary woman, who gave it as an offering to foreign missions—H. F. W.

"I have a little something,"  
Spoke a soft voice sweet and low,  
"Would you take it for the Master,  
Just my love for him to show?"

"'Tis replete with precious memories  
Of a sweet and fragrant past,  
And of mortal links now broken,  
Ties of earth that could not last."

"And to me this sparkling diamond  
Symbol is of tear drops shed,  
Tears of chastened grief and sorrow,  
O'er the still form of my dead."

"And it shines among earth's treasures,  
Dearest thing of all possessed,  
But you've shown that to the Master  
I must give my very best."

"Then like Mary's costly ointment,  
Yielded gladly to her Lord,  
Would I give this cherished relic  
For the spread of His dear word."

So she spoke with bright eyes shining  
And her face was fair to see,  
As with ring outstretched she answered  
Thus the Missionary's plea.

Oh! dear workers in his vineyard,  
Does not this appeal to you?  
Have you not a cherished something  
You can give the Master too?

If you have no gold or silver,  
If you own no gems of earth,  
You perhaps have something dearer  
Something of far greater worth.

If like Peter you must answer  
"Gold and silver have I none"  
You can give that lovely daughter;  
You can give that noble son.

Shall we then from the dear Master  
Aught withhold of treasure worth?  
Shall we not each give our something  
For his Kingdom's spread on earth?

Let us hasten then our treasure  
Gladly at his feet to pour;  
Consecrating to his service  
All our heart's most precious store.

## A DUTY RECOGNIZED

CERTAIN members of the Foreign Missionary Society of the Second Presbyterian Church, of Roanoke, Va., felt their hearts burdened with an earnest desire to raise, at least, the per capita proportion of the church membership to help pay the debt due by our Mission Board. At the February meeting of the Society the question was discussed and several plans were proposed. One was that the women of the congregation be called to consider the matter on the next Sabbath in the Sunday-school room, during the hour of the men's Bible class, immediately following the morning service. The notice was given by the pastor to the effect that the two missionary societies wished to meet all the ladies of the congregation. More than fifty accepted the invitation. The object of the meeting was stated, the facts, as

told in THE MISSIONARY SURVEY, were given and an appeal was made. Papers were passed for pledges and in half an hour there was secured, along with subscriptions secured later, the sum of \$88, all of which was collected within a few days.

We report this incident because we believe that many other congregations are ready to do their share if the facts are presented to them fully and earnestly. And we think this direct, simple way will appeal to most Christians as the right way for us to meet the obligations of our church—obligations which are personal to every Christian because they represent the cost of carrying on God's work in the extension of His Kingdom—the very work for which the church is organized and to which we pledge ourselves when we become church members.

## PROGRAMS FOR JUNE MEETING 1912

ARRANGED BY MISS MARGARET MCNEILLY

## SENIOR.

## TOPIC—Educational and Industrial Missions

Minutes.  
Business.  
Recitation.

Hymn—More Holiness Give Me.  
Scripture—Psalm 25.  
Prayer.  
Hymn—Selected.  
Reading—Counting on Us.  
Topical—Noted from the Missions Schools; Hangchow Girls' School.  
Hymn—Onward Christian Soldiers.  
Prayer.  
Roll Call—Answer with an item of interest on schools, from the SURVEY.  
Minutes.  
Business.  
Close with sentence prayers.

## SUGGESTIONS:

An interesting paper could be prepared on the heathen schools, as compared to the Christian schools.

A debate on whether the school or some other form of Mission work is more important, will add to the interest of the meeting.

The leaflet, "Hangchow Girls' School" is too long to be read. We would suggest that some one, will make herself familiar with the story, and tell it; laying especial emphasis on the influence of the school.

## JUNIOR.

## TOPIC—Mission Schools.

Song—Bring Them In.  
Scripture—Beatitudes recited in concert.  
Prayer.  
Song—Selected.  
Roll Call—Answer with a verse on TEACHING.

## QUESTIONS:

1. Give the names and places of some of our Mission Schools.
2. Name some of the teachers.
3. What kind of work is done in the Graybill Memorial Industrial School?
4. How much money does it take to keep a boy there?
5. Have we room enough for all that want to attend?
6. What kind of influence do our Mission Schools have?
7. Are the children anxious to attend?
8. What must we do?
9. Repeat the text we so often quote.  
Story—A Message from "B. Martin."  
Recitation—A Little Light Bearer.  
Close with the Lord's Prayer in concert.

## SUGGESTIONS.

In order to make a little variety, let the Leader pretend that the Mission Band is a school. A little lesson in geography could be given, when the places where our schools are located are given. Let one child point them out on the map.

In arithmetic, the following could be used. If so much money keeps a boy in school so long, how long will the contributions of our band keep one?

The reading lessons is easy, for Mrs. Martin wrote a "Message" for the children.

When this is finished, let the Leader tell the children the difference between our schools, and the heathen schools.

## SCHEDULE OF MONTHLY TOPICS

## FOREIGN MISSIONS FOR 1912

January .....Mid China  
February .....North China  
March .....Mexico  
April .....Africa  
May .....General View of the Field  
June .....Industrial and Educational Missions

July.....Signs of the Times  
August .....Medical Missions  
September .....Japan  
October .....Korea  
November .....Brazil  
December .....Cuba

Suggested programs, with package of leaflets for each month, will be sent for 10 cents, or by subscription for the year \$1.00. Address EXECUTIVE COMMITTEE OF FOREIGN MISSIONS, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

## FOREIGN MISSION TREASURER'S REPORT

## RECEIPTS FOR 1912

## SPECIALS.

Famine Fund,.....\$ 2,335.21  
Other Specials.....3,068.03

\$ 5,403.24

## REGULAR.

Debt Fund, .....2,216.64  
Current Funds .....23,304.53

25,521.17

Total Receipts for April 1912,

30,924.41

Receipts for April 1911,....

28,252.23

Gain for April, 1912...

2,672.18

## BANK BALANCES.

Special Account Credit in Bank  
Regular Account Overdraft..

5,976.49

5,031.24

## LIABILITIES.

Due Missions.....18,882.94  
Bills Payable, borrowed money 59,652.00  
Bills Payable, accepted drafts of Mission Treasurers .....36,212.39  
Funds on Deposit,.....2,400.00  
Overdraft in Bank, Regular Account .....5,031.24

\$122,178.57

Less Advance Payments to Missions .....

10,402.11

Net Liabilities, April 30, 1912

\$111,776.46

Respectfully submitted,

W. H. RAYMOND, Treasurer.

Nashville, Tenn., May 14, 1912.



## OPIUM SMOKING AT KASHING

Dr. Allen C. Hutcheson, of our Kashing, China, station, says:

"The office in this city that has charge of the prohibition of opium smoking in this district has just decided that the present method of compelling opium smokers to stop is too slow. They have decided to have all opium smoking stopped by the end of this year and have taken a census, and estimate that there are still between six and seven thousand opium smokers in this district. They have decided to undertake a wholesale prohibition. Heretofore this office has sent its cases to our Mission hospital, but its facilities being inadequate, they have taken an old examination hall here and propose to turn it into an opium refuge. They intend to go out into the highways and

hedges and compel opium users to come into this refuge and break off the habit. This morning the leader in the movement came to ask Dr. Venable and me if we would co-operate with them in their task, in fact take charge of the treatment of the patients. The government is to furnish guards and attendants. It is certainly a drastic measure, and the task they have set for themselves during the next twelve months is gigantic. It remains to be seen how effectively they will execute the plan. General sympathy is in order both for those carrying out this plan and for those on whom this plan is carried out namely those under guard in the the refuge. Opium smokers here next June should be as scarce as aeroplanes."

## JESUS WHO FOR ME HAST DIED

Jesus, who for me hast died,  
Grant I may in Thee abide;  
Set me, Lord, unto Thy praise;  
Water me with showers of grace.

Make my heart a garden fair,  
Which such pleasant fruit may bear  
As affords true joy to Thee  
And Thy father constantly.

In Thy garden here below,  
Water me that I may grow.  
When all grace to me is given,  
Then transplant me into heaven.

*William Hammond,  
From Moravian Hymn Book.*

# CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to  
REV. HENRY H. SWEETS, D.D., Sec'y,  
122 Fourth Ave., Louisville, Ky.

Make all Remittances to  
MR. JOHN STITES, TREASURER,  
Fifth and Market Streets, Louisville, Ky.

## ANNUAL REPORT OF THE

### Executive Committee of Christian Education and Ministerial Relief

We are glad to report that after most patient and painstaking efforts, all the various causes entrusted to this committee are being properly adjusted, and there is every indication that the plan will ultimately commend itself to the whole church. There has been an enormous amount of detail connected with the uniting of so many important interests, and it would be surprising indeed if some perplexing problems were not presented.

#### DECREASE IN INCOME.

It brings little surprise that there is a decrease in the receipts for these causes for the past year. Some of the churches have abandoned the use of the special collections, and have not yet adopted in full the new plan urged by the Assembly. In former years six separate offerings were ordered by the General Assembly for the five causes under our care, while now only two are requested—April and December. Again the change of date doubtless had some effect. Since 1866, November has been set aside by the General Assembly as the time for the offering for Education for the Ministry. This month has now been assigned to another committee. Just as we were issuing our appeals for the December offering a special appeal was issued by that committee urging an extra collection on November 26th for one department of its work. This was, of course, confusing and dissipating in its effects.

#### EXPENSES FOR THE YEAR.

The consolidation ordered by the General Assembly has added greatly to the cost of the work for the past year. New forms had to be printed, an enormous amount of literature sent out, and the correspondence from

the office greatly increased. We are convinced that the future cost of handling the work will be much less, and the efficiency of its conduct largely increased.

#### FINANCIAL STATEMENT.

The receipts from April 1, 1911, to March 31, 1912, were as follows: Education for the Ministry, \$23,148.22; Ministerial Relief, \$40,292.65; The Endowment Fund of Ministerial Relief, \$10,424.66; the Home and School, \$18,464.66; Schools and Colleges, \$3,102.58; the Schools and Colleges-Loan Fund, \$1,714.54. The receipts for all causes for the year were \$97,147.31.

Compared with last year's receipts, this shows a decrease of \$5,567.22 for Education for the Ministry; an increase of \$237.12 for Ministerial Relief; a decrease of \$254.07 for the Endowment Fund; a decrease of \$2,255.69 for the Home and School; a decrease of \$71.47 for Schools and Colleges; and a decrease of \$1,549.09 for the Schools and Colleges Loan Fund. This shows a decrease of \$9,460.42 for the year for all causes as compared with the previous year.

Of the \$40,292.65 received for Ministerial Relief, \$15,083.45 came as interest from the Endowment, and \$25,209.20 from churches, etc., making an increase of \$306.80 in the amounts received from interest, and a decrease of \$69.68 in receipts from other sources.

Of the \$18,464.66 credited to the Assembly's Home and School, \$6,600.34 was received from board, tuition and rent, an increase of \$2,535.88 from this source (including tuition from April, June of last session) and a decrease of \$4,791.57 from churches and other sources.



The total amount requested from the churches by the General Assembly for the four causes—Education for the Ministry, Ministerial Relief, the Home and School, and Schools and Colleges, was \$129,000. The result has been as follows: Education for the Ministry: Amount requested, \$43,000; amount received, \$23,148.22; deficit, \$19,851.78. Ministerial Relief: Amount requested, \$64,500; amount received, \$25,209.20 (exclusive of \$15,083.45, interest from the Endowment Fund); deficit, \$39,290.80. The Home and School: Amount requested, \$12,900; received, \$11,864.32 (exclusive of \$6,600.34 received from board and tuition); deficit, \$1,035.68. Schools and Colleges: Amount requested, \$8,600; received, \$3,102.58; deficit, \$5,497.42. Total amount received for these causes, \$63,324.32. Total amount of deficit, \$65,675.68.

### 1. EDUCATION FOR THE MINISTRY.

The whole church should unite in thanking to God for His signal blessing in calling an increasingly large number of men into the ministry. For the past eleven years there has been a steady increase in the number of candidates under care of the Presbyteries. From careful investigations we are convinced that those on our roll at present are exceptionally high-grade men, both as to character and intellectual ability. Many of them are taking first rank in the schools and colleges in which they are studying.

We deeply regret the serious lack of funds for Education for the Ministry for the past year. This was due chiefly to the fact that for the past ten years there has been a steady increase in the number of candidates, and all the surplus that has accumulated during the period of decline has been exhausted, and the yearly offerings have not equaled the demands made upon the treasury.

For the past four years we have been called upon to assist a larger number of candidates than at any previous time in the history of the Church.

A large majority of these men come from poor homes, and unless their work of preparation is greatly delayed must have some financial assistance from the church.

### NEED FOR MEN.

There is still a crying need for a large increase in the number of capable ministers in our Church.

During March, 1912, we secured information from each Presbytery, from both the Stated Clerk and Chairman of Home Missions, from which it appears that there are 735 vacant churches in our General Assembly, besides many small mission churches that have little life remaining in them. There

are needed at once in the eighty-eight Presbyteries 303 ministers of the gospel, and 223 of these could be supported right now.

### THE SUPPLY OF CANDIDATES.

Since January 1, 1912, the Presbyteries reported to our office a total of 471 candidates already under their care. We were able to locate all but twenty of these, and have furnished their names and addresses to our five theological seminaries. Many of these will doubtless be made licentiates at the spring meetings of Presbyteries, but we have the names of others who will apply to be received under care of the Presbyteries.

### STATE OF PREPARATION.

Of the 471 candidates, 167 are in the seminary, 161 in college, 21 in schools and academies, 3 are studying privately, 73 for the of ill health, while we have failed to discover the present occupation of 32.

Of the 167 in the theological seminaries 43 are in the third class, 57 in the second, 64 in the first, and 3 are in post-graduate classes.

Of the 161 in college 2 are post-graduates, 40 are in the senior class, 50 in the junior, 36 in the sophomore, and 26 in the freshman, 7 are irregular.

### AGE AT ADMITTANCE TO COMMUNION.

Of 450 candidates reporting 60 were admitted to communion at ten years of age or under, 261 between the years of eleven and fifteen, inclusive, 115 between sixteen and twenty, 13 between twenty-one and twenty-five, and 1 between twenty-six and thirty.

### AGE AT DECISION.

Of 451 candidates reporting 21 felt the call of God to the ministry and decided to give their lives to the work under the age of ten years, 35 between eleven and fifteen, 265 between sixteen and twenty, 103 between twenty-one and twenty-five, 18 between twenty-six and thirty, 5 between thirty-one and thirty-five, 2 between thirty-six and forty, 2 between forty-one and forty-five.

### PLACE OF DECISION.

Of the 449 reporting 326 decided, before they entered college, to dedicate their lives to the ministry, 87 decided while in college, and 36 after leaving college.

Of the 87 deciding while in college 71 were in our own Presbyterian colleges, 2 in colleges under Presbyterian influence, 2 in Presbyterian colleges, U. S. A., 2 in Methodist, 1 in Baptist, 1 Reformed, while 8 were in State institutions.



#### FINANCIAL ASSISTANCE.

On recommendation of the Presbyteries aid was granted by the Executive Committee to 277 candidates, as against 285 the previous year.

From 1905 through 1910 the maximum amount of aid granted to candidates was \$100. Last year, on account of the large increase in the number applying for aid, and the small increase in the receipts at the office, \$82.50 was fixed as the maximum. This year only \$75.00 could be sent, and this made it necessary to overdraw our account, \$935.66. This was the maximum appropriation prevailing from 1893 to 1901.

The last General Assembly asked for \$43,000 for this work. Of this amount \$23,148.22 has been received from all sources, as against \$28,715.44 last year.

#### AID FOR MEDICAL MISSIONARIES.

In 1909 the General Assembly adopted the following resolution: "That on the recommendation of the Presbyteries aid may be given to young men studying medicine with a view to service in our Foreign Mission field, such aid to be given only while in the medical schools, and to be in the form of loans, which may be cancelled by this service in the foreign field." We suggest that this aid be restricted to those men who have the endorsement of the Executive Committee in addition to that of the Presbytery.

#### STATE INSTITUTIONS OF LEARNING.

From the reports received at our office from the State institutions of higher learning we find that about one out of every six of the pupils in these institutions come from Presbyterian homes, or prefer the Presbyterian Church. The securing and adequately supporting of a pastor over against these seats of learning is, in our opinion, one of the most vital problems confronting our Synods.

The Unitarian and Roman Catholic churches are expending large sums in subsidizing the work at these institutions, and the evangelical churches need to appreciate more fully the dangers and the opportunities which are here presented.

At the recent meeting of the Council of the Reformed Churches in Pittsburg a resolution was unanimously adopted calling upon the supreme judicatories of the constituent churches to plan to co-operate in every way possible in caring for the youth of these churches in the State educational institutions.

#### LITERATURE.

There has been an increasing demand for the attractive and helpful literature on the claims of the Gospel Ministry issued by the

committee. We believe these leaflets have been more fruitful in increasing the number of candidates than anything else, save the prayers of God's people.

#### DAY OF PRAYER.

In 1908 our Church, together with several churches, changed the Day of Prayer for the youth in the schools, colleges and seminaries to the second Sabbath in February to unite in the Universal Day of Prayer adopted by the Christian Student Federation of the World. The day selected by the Federation has been changed, and we suggest that the General Assembly designate the last Sabbath of February and the preceding Thursday—the days so richly blessed since 1823—to be observed by our schools, colleges, seminaries and churches as a day of special prayer for the outpouring of the Spirit of God upon these institutions and the youths who are persuing their studies in them, and especially that many of them may be called and qualified by divine grace for the work of the ministry.

#### 2. MINISTERIAL RELIEF.

It is with great joy your committee reports that we have been able this year to make a substantial increase in the amounts remitted to the worthy beneficiaries of the funds of Ministerial Relief. This is due not to an increased liberality on the part of our people during the past year, but to the fact that we carried over a good balance from last year, and have had a larger productive Endowment Fund.

#### THE ROLL.

We have on our roll of beneficiaries 61 ministers, 150 widows and 14 orphans, 225 needy homes.

The 61 ministers have reached the average age of 68 years.

Of the 150 widows on our roll the average age is about 63 years, and their husbands spent in the service of our church an average of 26 years.

In these homes of refinement and want are more than 71 little, fatherless children under the age of 14 years. Of these 36 are not yet 16 years old.

#### ASSISTANCE RENDERED.

The average assistance rendered the 32 ministers on the honorary retired roll is \$253.75.

The average amount paid the 29 other ministers is \$194.92.

The average amount sent to each of the 61 ministers is \$225.78.

The average amount forwarded to each home of the 150 widows is \$135.75.

The average amount furnished each of the 14 orphans is \$98.21.

The average assistance to each family is \$157.83 per annum, or 44 cents a day per family.

#### REMOVED BY DEATH.

Since our last report 5 ministers, 5 widows, and 1 orphan have been removed from our rolls by death. The reports from many of our aged beneficiaries reveal the fact that they are gradually growing weaker, the shadows about them are lengthening, and the time of their departure is nearly at hand. What we do for these must be done quickly.

#### 3. THE ENDOWMENT FUND.

Again the wisdom of the church in erecting an Endowment Fund of Ministerial Relief has been justified. Had it not been for the interest from these invested funds, it would have been necessary to scale the meager amounts forwarded to our enfeebled veterans and the needy widows and orphans of our deceased ministers.

The needs of the beneficiaries of these funds are clearly known to your Executive Committee, who make most careful examinations of the claims of those who are aided; but the sad condition of some of our most faithful and self-denying ministers is not known to the church. Consideration for their refined feelings forbids our drawing back the curtain that hides their loneliness and want. This renders it difficult to appeal effectively for this cause. Especially when other calls are so loud and insistent is their mute appeal likely to be overlooked. This is doubtless the reason that God more than once cautioned the children of Israel as they entered in to possess the land, "Take heed that thou forsake not the Levite."

The need of these aged and infirm ministers, and of some of the widows and orphans, is certain. The provision to meet this need should be rendered less uncertain. And so the General Assembly has done well to call upon our people "to increase the Endowment Fund as rapidly as possible to at least \$500,000," and specially commend it "to our people of means for their gifts and legacies."

#### FINANCIAL STATEMENT.

During the year \$10,424.66 has been added to the Endowment Fund, making the total amount of invested funds \$315,234.91. Again we wish to emphasize the fact that every cent of interest from this fund goes into the Annual Fund of Ministerial Relief, and is used to meet the present needs of the work.

#### LEGACIES.

During the year a legacy of \$5,555 was left by a member of the congregation of the First Church, Louisville, to the Executive Committee for the Endowment Fund, which will become available in a few months. We hope pastors and sessions will remind the members of their churches and congregations that the General Assembly heartily commends this fund for gifts and legacies.

These gifts or legacies will be held as "Memorial Funds," if so desired, and will be reported annually.

#### 4. THE ASSEMBLY'S HOME AND SCHOOL.

Soon after the meeting of the last General Assembly a sub-committee on the Assembly's Home and School was appointed. To them was given the special oversight of matters of detail in regard to the local management of the institution, subject to the supervision of the Executive Committee.

The last General Assembly appointed an *Ad Interim Committee* "to take into consideration all matters concerning the work of the Home and School in order to recommend to the next Assembly a permanent policy as to the future of its existence and work." Complying with the directions of the same Assembly, we have faithfully endeavored to continue the work this year as it was at that time.

We have been seriously handicapped on account of finances, and while we have paid one of the notes for \$1,530 due, have been compelled to borrow \$2,575.55 at bank to meet the running expenses of the Home and School.

The college building is antiquated and inadequate. There is an entire lack of chemical and physical laboratories and other forms of apparatus, which are demanded in order that either a school or college may do its work.

We are unable to report a large income from outside pupils. In recent years there has been vast improvement in the schools, and especially the High School, of Fredericksburg, and last September the State opened a new normal school there, thus providing excellent educational facilities for the community, and giving formidable competition to the school and college. The president writes: "In some instances, owing to the competition with the normal and other schools of the city, we have been compelled to cut prices."

#### THE HOME DEPARTMENT.

The aid from the Home and School supplements the amounts given these bereaved families from the Funds of Ministerial Relief and Foreign Missions, and the amount



given by the latter committee for the education of the children of foreign missionaries.

During the year 44 children (20 girls and 24 boys) have been boarded with 17 mothers, who live at Fredericksburg, who have been furnished \$4,376.02 tuition, medical fee, etc.

Ten children have been cared for at "Scotia," the home for boys, and eight at the dormitory. Seven of these eighteen are children of three mothers who are with them in the Homes. At both of these Homes and at "Smithsonia" a number of pupils from the college, preparatory and primary have been boarded. These homes are closed during the summer months.

Forty-nine of the children have mothers living at Fredericksburg, 10 have mothers living in other places, 3 have neither father nor mother living.

Eight of these are children of five of our deceased foreign missionaries, and eight are the children of five living missionaries.

Of the children at Fredericksburg 27 are between the ages of 6 and 14 years, and 35 are between the ages of 15 and 22.

There was received for the Home and School this year \$18,464.66—a decrease of \$2,255.69 compared with last year.

The total cost of the Home Department for the year has been \$8,951.74.

#### FREDERICKSBURG SCHOOL AND COLLEGE DEPARTMENT.

Twenty-four of the children are in the college—7 seniors, 7 juniors, 7 sophomores, and 3 freshmen. Twenty are in the preparatory—2 in the last year, 6 in the third year, 6 in the second, 3 in the first. Eighteen are in the primary.

There are twenty-nine outside pupils in the college who pay tuition, twenty-five in the preparatory and twenty-six in the primary. These are charged \$2,787.10 for tuition and \$1,939.50 for board. There are thirty-one pupils (not included in above) in the Music and Art Departments, from which department we expect to collect \$2,640.35 tuition, with a profit of about \$300.00. Of these outside pupils 84 reside in Fredericksburg, 24 in fourteen neighboring communities, and 3 outside of Virginia.

The college property purchased January 1, 1910, for \$18,000 still carries a mortgage of \$10,940, and another note of \$2,575.55 is now due.

The total cost of the College Department for the year beginning April 1, 1911, and ending March 31, 1912, has been \$11,826.61, making the total cost of the Home and School \$20,778.35.

The cost for the session from September, 1910, to June, 1911, was \$12,533.58, in which time \$5,731.95 was collected for board, tuition and rent.

#### 5. SCHOOLS AND COLLEGES.

During the year \$3,102.58 has been contributed for current expenses, as against \$3,174.05 last year, a decrease of \$71.47.

Dr. Boggs, secretary, has laid special emphasis upon the raising of the Schools and Colleges Loan Fund. This fund, as reported to the General Assembly last year, was \$4,956.17. During the year \$1,714.54 has been added, making the total amount \$6,670.71.

Loans have been made during the year to 4 girls and 9 boys, who are studying in our Presbyterian colleges. The maximum amount of loan is \$100.00 a year for a period of four years.

We print in the Appendix of our report a list of the scholarship funds already secured—thirty-two in number—and the amounts paid upon them.

#### APPRECIATION.

The cordial thanks of the General Assembly are due Mr. John Stites, who for the past eight years has given so liberally of his time and ability as treasurer of the Executive Committee. Mr. Stites has received no compensation for the large amount of service he has rendered. His business experience, his deep interest in the work, and his self-denying labors in this exacting position have been of richest value to the work.

For the committee.

HENRY H. SWEETS,  
Secretary.

122 Fourth Avenue, Louisville, Ky.





# PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at  
Texarkana, Ark.-Texas

PUBLISHING HOUSE:  
212-214 North Sixth St.  
Richmond, Va.

## A NEW COURSE OF LESSONS FOR THE BEGINNERS DEPARTMENT

OUT of the experience of expert workers with very young children there has come a demand for a series of simple lessons, unrelated by theme or chronology, which can be presented to the childish mind through bright pictures and graphic stories. The International Lesson Committee attempt to meet the need by selecting a series of lessons in which they include a lot of subjects not taken from the Bible, or what they called Nature Study Lessons. There arose immediately a storm of protest from the great body of conservative evangelical churches who contend that God has revealed in His inspired word, truths of sufficient simplicity to be comprehended by the youngest minds and that the supreme duty of the Sabbath School is to present the whole of God's revealed truth, in an adapted form to the mind of the pupils.

In deference to these vigorous protests the Lesson Committee revised the list of Beginners' Lessons as originally prepared, and substituted scripture themes for the Nature Study Lessons, but in the meantime a syndicate of Sunday-school publishers representing two Methodist, one Congregational and one Presbyterian (U. S. A.) churches had published at great expense the original series of Beginners' Lessons.

This syndicate, with the aid of the Interdenominational Sunday-school workers, is making a tremendous effort to introduce this hybrid series of lessons into

the schools of all denominations, and it is being exploited in a *very noisy* and *very expensive* way wherever a group of Sunday-school workers gather.

As has been frequently explained through the *Earnest Worker* and through leaflets that our Publication Committee does not approve this hybrid series of Beginners' Lessons, and our position is endorsed by the official action of the General Assembly. While we do not endorse the series of Beginners' Lessons containing subjects from other than Bible sources, we have made it equally clear that we believe there is a place for a simple course of Beginners' Lessons *from the Bible* which will present to the youngest members of our schools the eternal truths necessary for the regeneration of immortal souls, and the development of efficient Christian character.

The preparation of such a course of Beginners' Lessons has had the earnest attention of the Publication Committee for months, and we are pleased to announce that we shall be ready to furnish our schools with the New Beginners' Course on October 1, 1912.

We have arranged to have Mrs. W. C. Edmondson, of Memphis, Tenn., the editor of our *Primary Quarterly* and notes for Primary Teachers in the *Earnest Worker* for the past eight years, prepare the lesson stories for the pupils, and the Manual of Instruction for the teachers.

The illustrations for the pupils lesson leaves, and the large series of pictures to

be used by the teachers will be printed for us in colors by the Providence Lithograph Company, a firm which specializes on artistic color work for Sunday-school and church purposes.

The combination we have effected insures that our schools will have a lesson series unequaled by anything yet offered. Mrs. Edmondson has shown rare attitude in presenting spiritual truths in an attractive and gripping way to childish minds, and she is recognized as an expert

in training primary workers, so her "Manual of Instructions" for teachers will be rich in helpful suggestions.

In artistic typographical appearance we shall go beyond any series of Beginners' Lessons now offered, and the series will be furnished at as low prices as are quoted by publishers of inferior helps.

We will take pleasure in sending free sample copies of the New Beginners' Lessons when ready, which we hope will be about September 1, 1912.

## "TO KNOW, TO GROW, TO GLOW, TO GO"

THAT'S a good text from which to preach the value of missionary literature.

Ignorance of the need, the need as expressed in conditions in the heathen world, or even close about our doors where people are without Christ, effectually bars the way to an adequate response to the Call.

The bridge that will put one across this river of ignorance rests upon two piers—the Principle of Missions and the Facts of Missions.

The *Principle* of missions you will get from your Bible.

The *Facts* of missions may be found in the recorded doings of the Missionaries on the Field. These facts are in two classes—History and Current Events. The history you find in mission text-books and other publications; Current events you get in the current accounts from the field.

THE MISSIONARY SURVEY furnishes to you these current reports from the fields in which the Southern Presbyterian Church operates—the reports from your own Missionaries. Without these you cannot intelligently think of missions; you cannot intelligently pray for missions; nor can you intelligently contribute to the missionary enterprises of your Church.

THE MISSIONARY SURVEY is the very best channel through which to get this information, because it is the official purveyor and it makes a specialty of gathering and presenting missionary facts.

It is a remarkably inexpensive magazine to the subscriber, considering its elaborate

make up and the cost of producing it. Fifty cents a year in clubs of five or more puts it in reach of the poorest. Just pause and think of it; where could you duplicate this value for your money? As a matter of fact, it is now published at a financial loss but the subscription price was fixed at a minimum figure in order to place the magazine within reach of every family in the Church, and upon the belief that a large circulation could thereby be secured. With 30,00 subscribers the MISSIONARY SURVEY would be self-supporting, even at the low price of 50 cents a year.

To secure the introduction of the magazine into a home means to turn into that home the current of information and inspiration which will arouse new interest in not only missions, but all the great benevolent causes of the church, and with interest aroused, support follows as a logical sequence.

Thus, promoting the circulation of the MISSIONARY SURVEY is a capital way of advancing the march of the Kingdom.

Do you *Know*, certainly, if all the homes in your congregation are receiving this magazine?

If not, can you not secure its introduction there? Remember, this is our only way to be introduced: through friends who already know us. The subscription price is too low to admit of employing expensive Circulation Methods; we just have to depend on *You*.

Close the book and think about it two minutes. Then start something.



## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [21].  
IBANCHE. 1897.

Rev. and Mrs. J. McC. Sleg.  
Rev. and Mrs. A. F. Edmiston (c).  
\*Rev. and Mrs. A. A. Rochester (c).

LUEBO. 1891.  
Rev. W. M. Morrison.  
Rev. and Mrs. Motte Martin.

\*L. J. Coppedge, M. D.  
Mrs. L. J. Coppedge.  
\*Dr. Jos. C. Prichard.  
Rev. and Mrs. L. A. DeYampert (c).  
Miss Maria Fearing (c).  
Rev. and Mrs. G. T. McKee.  
Rev. Robt. D. Bedinger.  
Rev. and Mrs. C. L. Crane.  
Mr. T. J. Arnold.

E. BRAZIL MISSION. [15].  
LAVRAS. 1893.

Rev. and Mrs. S. R. Gammon.  
Miss Charlotte Kemper.  
Miss Ruth See.  
Mr. and Mrs. A. F. Shaw.  
Mrs. D. G. Armstrong.  
Rev. Joseph Orton.  
\*Rev. H. S. Allyn, M. D.  
\*Mrs. H. S. Allyn.  
Mr. and Mrs. C. C. Knight.  
Mr. and Mrs. B. H. Hunnicutt.

ALTO JEQUITIBA. 1900.  
Mrs. Kate B. Cowan.

## W. BRAZIL MISSION. [11].

ITU. 1909.  
\*Rev. and Mrs. R. D. Daffin.

BRAGANCA. 1869.  
Rev. and Mrs. Gaston Boyle.

BRAGANCA. 1907.  
\*Mrs. F. V. Rodrigues,  
Fredericksburg, Va.  
\*Rev. and Mrs. J. R. Smith.

SAO PAULO.  
Rev. and Mrs. J. P. Smith.

DESCALVADO. 1908.  
Rev. and Mrs. Alva Hardie.

## N. BRAZIL MISSION. [11].

FORTALEZA. 1882.  
\*Mrs. R. P. Baird, Fredericksburg,  
Virginia.

GARANHUNS. 1895.  
Rev. and Mrs. G. E. Henderlite.  
Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1873.  
Miss Eliza M. Reed.  
\*Miss Margaret Douglas.

CANHOTINHO.  
Dr. and G. W. Butler.

NATAL.  
Rev. and Mrs. W. C. Porter.

## MID-CHINA MISSION. [73].

TUNGHIANG. 1904.  
Rev. and Mrs. J. Y. McGinnis.  
Rev. and Mrs. H. Maxcy Smith.  
Miss R. Elinore Lynch.  
Miss Kittie McMullen.

HANGCHOW. 1867.  
Rev. and Mrs. J. L. Stuart, Sr.  
\*Rev. G. W. Painter, Pulaski, Va.  
Miss E. B. French.  
Miss Emma Boardman.  
Miss Mary S. Mathews.  
\*Rev. and Mrs. Geo. Hudson.  
Miss Venie J. Lee, M. D.

Rev. and Mrs. Warren H. Stuart.  
Miss Annie R. V. Willson.  
Miss Rebecca E. Wilson.  
Rev. and Mrs. R. J. McMullen.

## SHANGHAI.

Rev. and Mrs. S. I. Woodbridge.

## KASHING. 1895.

\*Rev. and Mrs. W. H. Hudson.  
Dr. and Mrs. W. H. Venable.  
Rev. and Mrs. J. M. Blain.  
\*Miss Elizabeth Talbot.  
\*Mr. & Mrs. H. B. Vanvalkenburgh.  
Rev. and Mrs. Lowry Davis.  
Miss Irene Hawkins.  
\*Miss M. D. Roe.  
Miss Mildred Watkins.  
Dr. and Mrs. A. C. Hutcheson.  
Miss Elizabeth Corriher.  
Rev. C. H. Smith.

## KIANGYIN. 1895.

Rev. and Mrs. L. I. Moffett.  
Rev. and Mrs. Lacy L. Little.  
\*Dr. and Mrs. Geo. C. Worth.  
Mr. and Mrs. Andrew Allison.  
\*Miss Rida Joulman.  
Mrs. Anna McG. Skyes.  
Miss Ida M. Albaugh.  
Miss Carrie L. Moffett.

## NANKING.

Rev. and Mrs. J. L. Stuart, Jr.,  
Dr. and Mrs. R. T. Shields,  
Rev. and Mrs. P. F. Price.

## SOOCHOW. 1872.

Mrs. H. C. DuBose.  
Rev. J. W. Davis.  
Dr. and Mrs. J. R. Wilkinson.  
Dr. and Mrs. J. P. Mooney.  
Miss S. E. Fleming.  
Miss Addie M. Sloan.  
Miss Gertrude Sloan.  
Mrs. M. P. McCormick.  
\*Rev. and Mrs. P. C. DuBose.  
Rev. R. A. Haden.  
\*Mrs. R. A. Haden.

## NORTH KIANGSU MISSION. [59].

## CHINKIANG. 1883.

Rev. and Mrs. A. Sydenstricker.  
\*Rev. and Mrs. J. W. Paxton.  
\*Rev. and Mrs. D. W. Richardson.  
Rev. and Mrs. J. C. Crenshaw.

## TAICHOW. 1908.

\*Rev. C. N. Caldwell.  
\*Mrs. C. N. Caldwell.

## HSUCHOU-FU. 1897.

Rev. Mark B. Grier.  
Mrs. Mark B. Grier, M. D.  
\*Dr. and Mrs. A. A. McFayden.  
Rev. and Mrs. Thomas B. Grafton.  
\*Rev. and Mrs. O. V. Armstrong.  
Rev. Geo. P. Stevens.  
Rev. F. A. Brown.  
Miss Mary P. Thompson.  
Miss Charlotte Thompson.

## HWAIAIFU. 1895.

Rev. and Mrs. H. M. Woods.  
Miss Josephine Woods.  
Rev. O. F. Yates.  
Dr. and Mrs. Wm. Malcolm.

## YENCHENG. 1909.

Rev. and Mrs. W. H. White.  
Rev. and Mrs. C. F. Hancock.  
\*Dr. R. M. Stephenson.

## SUCHIEN. 1893.

Dr. and Mrs. J. W. Bradley.  
\*Rev. B. C. Patterson.  
\*Mrs. B. C. Patterson, M. D.  
Rev. and Mrs. W. F. Junkin.  
Mr. H. W. McCutchan.  
Miss Mada McCutchan.

## TSING-KIANG-PU. 1887.

Rev. and Mrs. J. R. Graham, Jr.  
Dr. and Mrs. Jas. B. Woods.  
Rev. and Mrs. A. A. Talbot.  
Miss Jessie D. Hall.  
\*Miss Esther H. Morton.  
Miss Ellen Baskervill.  
Miss Sallie M. Lacy.  
Miss Nellie Sprunt.  
Rev. Lyle M. Moffett.

## HAICHOW. 1908.

Rev. and Mrs. J. W. Vinson.  
\*L. S. Morgan, M. D.  
\*Mrs. L. S. Morgan, M. D.  
Rev. and Mrs. A. D. Rice.

## CUBA MISSION. [18].

## CARDENAS. 1899.

Rev. and Mrs. R. L. Wharton.  
Mr. and Mrs. E. R. Sims.  
Miss M. E. Craig.  
Miss Eloise Wardlaw.

## CAIBARIEN. 1891.

Mrs. J. G. Hall.  
Miss Edith M. Houston.  
\*Rev. and Mrs. F. H. Wardlaw.

## REMEDIOS. 1902.

\*Rev. and Mrs. J. T. Hall.

## PLACETAS. 1909.

\*Miss Janet H. Houston.  
Rev. and Mrs. H. F. Beaty.  
Miss Mary I. Alexander.

## CAMAJUANI.

Rev. and Mrs. J. H. Gruver.

## JAPAN MISSION. [38].

## KOBE. 1890.

Rev. and Mrs. S. P. Fulton.  
Rev. and Mrs. H. W. Myers.  
Rev. and Mrs. W. McS. Buchanan.  
Rev. and Mrs. H. C. Ostrom.

## KOCHI. 1885.

Rev. and Mrs. W. B. McIlwaine.  
Rev. and Mrs. H. H. Munroe.  
Miss Estelle Lumpkin.  
Miss Annie H. Dowd.  
Miss M. J. Atkinson.  
\*Miss C. E. Stirling.  
Santa Monica, Cal.

## NAGOYA. 1867.

\*Rev. and Mrs. W. C. Buchanan.  
Miss Ella R. Houston.  
\*Mrs. Louise R. Price.  
Miss Sala Evans.  
Miss Charlotte Thompson.  
Miss Leila G. Kirtland.  
\*Rev. and Mrs. R. E. McAlpine.

## SUSAKI. 1898.

\*Rev. and Mrs. J. W. Moore.

## TAKAMATSU. 1898.

Rev. and Mrs. S. M. Erickson.  
Rev. and Mrs. A. P. Hassell.

## TOKUSHIMA. 1889.

Rev. and Mrs. C. A. Logan.  
Miss Florence D. Patton.  
Miss Annie V. Patton.  
Miss Lillian W. Curd.



# MISSIONARIES—Continued.

TOYOHASHI. 1902. Rev. and Mrs. C. K. Cumming.	Rev. and Mrs. L. T. Newland. *Rev. and Mrs. J. F. Preston. Salisbury, N. C. Miss Ella Graham. Dr. and Mrs. R. M. Wilson. Miss Anna McQueen. Miss Meta L. Biggar. Rev. and Mrs. R. T. Coit. Rev. and Mrs. J. V. N. Talmage. Rev. and Mrs. Robert Knox. Mr. and Mrs. M. L. Swinebart.	MATAMOROS. 1874. Miss Annie E. Dysart. Miss Alice J. McClelland.
KOREA MISSION. [56]. CHUNJU. 1896. Rev. and Mrs. L. B. Tate. Miss Mattie S. Tate. Dr. and Mrs. T. H. Daniel. Rev. and Mrs. L. O. McCutchen. *Mrs. W. M. Junkin. Miss Sadie Buckland. Rev. and Mrs. W. M. Clark. Rev. and Mrs. W. D. Reynolds. Miss Susanne A. Colton.	MOKPO. 1898. *Rev. and Mrs. H. D. McCallie. Chattanooga, Tenn. *Miss Jean Forsythe. *W. H. Forsythe. Louisville, Ky. Miss Julia Martin. Rev. and Mrs. W. B. Harrison. Rev. and Mrs. J. S. Nisbet. Dr. and Mrs. M. C. Harding.	BROWNSVILLE, TEX. Rev. and Mrs. W. A. Ross.
KUNSAN. 1896. Rev. and Mrs. Wm. F. Bull. *Rev. and Mrs. A. M. Earle. Miss E. E. Kestler. Miss Julia Dysart. Miss Anna M. Bedinger. Mr. and Mrs. W. A. Venable. Dr. and Mrs. J. B. Patterson.	MEXICO MISSION. [12]. LINARES. 1887. Rev. and Mrs. H. L. Ross. Mrs. A. T. Graybill.	MONTEMORELOS. 1884. Mr. and Mrs. R. C. Morrow.
KWANGJU. 1898. *Rev. and Mrs. Eugene Bell. Mrs. C. C. Owen.		C. VICTORIA. 1880. Rev. and Mrs. J. O. Shelby. Miss E. V. Lee.

Missions, 10.  
Occupied Stations, 49.  
Missionaries, 311.

\*On furlough, or in U. S.  
Dates opposite names of stations indicate year stations were opened  
For postoffice address, etc., see below

## STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanj and Luebo—"Luebo, Congo Belge, Africa, via Antwerp."  
E. BRAZIL.—For Lavras—Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."  
W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Sao Paulo, Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."  
N. BRAZIL.—For Canhotinho—"Canhotinho E. de Pernambuco, Brazil." For Fortaleza—"Fortaleza, Estado de Ceara, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."  
CHINA.—MID-CHINA MISSION.—For Tungchiang—"Care Southern Presbyterian Mission, Tungchiang, v.a. Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shunghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaianf—"Care Southern Presbyterian Mission, Hwaianf, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."  
CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Remedios—"Remedios, Cuba." For Placetas—"Placetas, Cuba."  
JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."  
KOREA.—For Chunju—"Chunju, Korea, Asia." For Kusan—"Kusan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia."  
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